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Selections.

From the Liberator.

ADDRESS TO THE SLAVES OF THE U. STATES.

Adopted by the New England Anti-Slavery Society.

BRETHREN AND FELLOW COUNTRYMEN:

Assembled in convention, from all parts of New England, in Faneuil Hall, the *old Cradle of Liberty*, in the city of Boston, we, the friends of universal emancipation—the enemies of slavery, whether at home or abroad—your advocates and defenders—would improve this opportunity to address to you words of sympathy, of consolation, of encouragement, and hope.

We wish you to know who you are—by whom, and for what purpose, you were created—who are your oppressors, and what they profess to receive as self-evident truths, in regard to the rights of man—who are your friends, and in what manner they stand ready to aid you—what has been effected in your cause, within the last ten years, in the United States—and what is the prospect of your emancipation from chains and servitude.

In the first place, then, you are men—created in the same divine image as all other men—as good, as noble, as free, by birth and destiny, as your masters—as much entitled to "life, liberty, and the pursuit of happiness," as those who cruelly enslave you—made but a little lower than the angels of heaven, and destined to an immortal state of existence—equal members of the great human family. These truths you must believe and understand, if you desire to have your chains broken, and your oppression come to a speedy end.

Know this also, that God never made a slave-master, nor a slave. He abhors cruelty and injustice in every form, and his judgments have been poured out on those nations that have refused to let the oppressed go free. He pities all who are sighing in bondage, and will work out their redemption, at whatever cost to those who are crushing them in the dust. He "has made of one blood all nations of men, to dwell on all the face of the earth"—not to war with each other—not to defraud, degrade, torment, persecute, or oppress each other—but to enjoy equal rights, and perfect liberty, to love and do good to each other, to dwell together in unity. He is no respecter of persons, but has given to all the stamp of his divinity, and his tender mercies are over all the works of his hands. "Thus saith the Lord, execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood." Such is your Creator, Father, and God!

Your masters say that you are an inferior race; that you were born to be slaves; that it is by the will and direction of God, that you are held in captivity. Your religious teachers declare that the Bible (which they call the word of God) sanctions slavery, and requires you to submit to it as of rightful authority. Believe them not! They all speak falsely, and the truth is not in them. They libel the character of God, and pervert the teachings of the Bible in the most awful manner. They combine to take from you all your hard earnings; they cover your bodies with stripes; they will not allow you to obtain light and knowledge; they call you their property, and sell you and your children at auction, as they do their cattle and swine. If they will steal, will they not lie? Listen not to what they tell you. They are the enemies of God and man. Their religion is of Beelzebub, the prince of devils; not of Jesus, the Son of God. As long as they keep you in slavery, they defy Jehovah, reject Christ, and grieve the Holy Spirit.

God made you to be free—free as the birds that cleave the air, or sing on the branches—free as the sunshine that gladdens the earth—free as the winds that sweep over sea and land—free at your birth, free during your whole life, free to-day, this hour, this moment! He has given you faculties to be improved, and souls to live forever. He has made you to glorify him in your bodies and spirits, to be happy here and hereafter, and not to be a degraded and miserable race. Your masters have no more right to enslave you, than you have to enslave them—to sell your children, and lacerate your bodies, and take your lives, than you have to inflict these outrages on them and theirs. The complexion of your masters is no better than yours—a black skin is as good as a white one. It is for you to say when, or where, or for whom you will work; where you will go, or in what part of the country, or the world, you will reside. If your masters prevent you from doing as you wish, they rob you of an inalienable right, and your blood will be required at their hands. If you submit unresistingly to their commands, do it for Christ's sake, (who died the just for the unjust,) and not because they claim a rightful authority over you—for they have no such authority.

Your masters tell us that you do not wish to be free; that you are contented and happy as slaves; that you are much attached to their persons, and ready to lay down your lives to save them from harm; that you have an abundance of good clothes, good food, and all that you need to make your situation comfortable; that your tasks are light, and easily performed; and that you are much better off than such of your number as have been liberated from bondage. We do not believe one word that they say. We know, from the natural desire for liberty that burns in the bosom of every human being—from the horribly unjust code of laws by which you are governed—from the attempts of slaves, in all countries, to obtain their freedom by insurrection and massacre—from the vigilance with which all your movements are watched, as though you only waited for an opportunity to strike an effectual blow for your rights—from the testimony of thousands of slaves who have escaped to the North, and to Canada—from the numerous advertisements in southern newspapers, of runaways from the plantations—that your masters are trying to deceive us. We are sure that your situation is a dreadful one, and that there is nothing in the world you desire so much as liberty.

We know that you are driven to the field like beasts, under the lash of cruel overseers or drivers, and there compelled to toil from earliest dawn till late at night; that you do not have sufficient clothing or food; that you have no laws to protect you from the most terrible punishment your masters may choose to inflict on your persons; that many of your bodies are covered with scars, and branded with red-hot irons; that you are constantly liable to receive wounds and bruises, stripes, mutilations, insults, and outrages innumerable; that your groans are borne to us on every southern breeze, your tears are falling thick and fast, your blood is flowing continually; that you are regarded as four-footed beasts, and creeping things, and bought and sold with farming utensils and household furniture. We know all these things, and a great deal more, in regard to your condition.

Who, O, unhappy countrymen, are your oppressors? They are the descendants of those, who, in 1776, threw off the British yoke, and for seven years waged war against a despotic power, until at length they secured their independence. In a certain declaration which they published to the world, at that period, and which is now read and subscribed to on the fourth of July, annually, they said: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness:—That, to secure these rights, governments are instituted among men, deriving their just powers *from the consent of the governed*; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is *their right*, it is THEIR DUTY, to THROW OFF SUCH GOVERNMENT, and to provide new guards for their future security."

In acknowledging the truths set forth in this declaration to be self-evident, your masters, in reducing you to slavery, are condemned as hypocrites and liars, out of their own mouths. By precept and example, they declare that it is both your right and your duty to wage war against them, and to wade through their blood, if necessary, to secure your own freedom. They glory in the revolutionary war, and greatly honor the names of those heroes who took up arms to destroy their oppressors. One of these heroes—Patrick Henry, of Virginia,—exclaimed, "Give me liberty, or give me death!" Another—Joseph Warren, of Massachusetts—said, "My sons, scorn to be slaves!" Their cry was,

"Hereditary bondmen! know ye not,
Who would be free, themselves must strike the blow!"

When, a few years since, the Poles rose in insurrection against the Russian power—and the Greeks rushed to the strife of blood against their Turkish oppressors—and the South Americans broke in pieces the Spanish yoke, and made themselves free and independent—your masters, in common with all the people of the North, cheered them on to the conflict, and sent them banners and arms to enable them to triumph in the cause of liberty—exclaiming,

"O, where's the slave, so lowly,
Condemned to chains unholy,
Who, could he burst his bonds at first,
Would pine beneath them slowly?

Yet, should you attempt to regain your freedom in the same manner, you would be branded as murderers and monsters, and slaughtered without mercy! But the celebrated Thomas Jefferson, of Virginia, has truly said that in such a contest, the Almighty has no attribute which can take side with your oppressors; and, though a slaveholder himself, he was forced, many years ago, to exclaim, in view of your enslavement, "I tremble for my country, when I reflect that God is just; that His justice cannot sleep forever; that, considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events—that it may become probable, by supernatural interference!" And he concluded by expressing the hope that the way was "preparing, under the auspices of heaven, for a total emancipation; and that this was disposed, in the order of events, to be with the consent of the masters, rather than by their expatriation."

Thomas Jefferson wrote in this manner more than sixty years since. At that period, your number was a little more than half a million; now it is more than two millions and a half. Sad and dreary has been your existence up to the present hour; and, doubtless, you have almost given up all hope of ever celebrating the day of jubilee—your own emancipation—on this side of the grave.

Take courage! Be filled with hope and comfort! Your redemption draws nigh, for the Lord is mightily at work in your behalf. Is it not frequently the darkest before daybreak? The word has gone forth that you shall be delivered from your chains, and it has not been spoken in vain.

Although you have many enemies, yet you have also many friends—warm, faithful, sympathizing, devoted friends—who will never abandon your cause; who are pledged to do all in their power to break your chains; who are laboring to effect your emancipation without delay, in a peaceable manner, without the shedding of blood; who regard you as brethren and countrymen, and fear not the frowns or threats of your masters. They call themselves abolitionists. They have already suffered much, in various parts of the country, for rebuking those who keep you in slavery—for demanding your immediate liberation—for revealing to the people the horrors of your situation—for boldly opposing a corrupt public sentiment, by which you are kept in the great southern prison-house of bondage. Some of them have been beaten with stripes; others have been stripped, and covered with tar and feathers; others have had their property taken from them, and burnt in the streets; others have had large rewards offered by your masters for their seizure; others have been cast into jails and penitentiaries; others have been mobbed and lynched with great violence; others have lost their reputation, and been ruined in their business; others have lost their lives. All these, and many other outrages of an equally grievous kind, they have suffered for your sakes, and because they are your friends. They cannot go to the South, to see and converse with you, face to face; for, so ferocious and bloody-minded are your taskmasters, they would be put to an ignominious death as soon as discovered. Besides, it is not yet necessary that they should incur this peril; for it is solely by the aid of the people of the North, that you are held in bondage; and therefore, they find enough to do at home, to make the people here your friends, and to break up all connection with the slave system. They have proved themselves to be truly courageous—insensible to danger—superior to adversity—strong in principle—invincible in argument—animated by the spirit of impartial benevolence—unwearied in devising ways and means for your deliverance—the best friends of the country—the noblest champions of the human race. Ten years ago, they were so few and feeble as only to excite universal contempt; now, they number in their ranks hundreds of thousands of the people. Then, they had scarcely a single anti-slavery society in operation; now, they have thousands. Then, they had only one or two presses to plead your cause; now, they have multitudes. They are scattering all over the land their newspapers, books, pamphlets, tracts, and other publications, to hold up to infamy the conduct of your oppressors, and to awaken sympathy in your behalf. They are continually holding anti-slavery meetings in all parts of the free States, to tell the people the story of your wrongs. Wonderful has been the change effected in public feeling, under God, through their instrumentality. Do not fear that they will grow weary in your service. They are confident of success, in the end. They know that the Lord Almighty is with them—that truth, justice, right, are with them—that you are with them. They know, too, that your masters are cowardly and weak, through conscious wrong-doing, and already begin to falter in their course. Lift up your heads, O ye despairing slaves! Yet a little while, and your chains shall snap asunder, and you shall be tortured and plundered no more! Then, fathers and mothers, your children shall be yours, to bring them up in the nurture and admonition of the Lord. Then, husbands and wives, now torn from each other's arms, you shall be reunited in the flesh, and man shall no longer dare to put asunder those whom God has joined together. Then, brothers and sisters, you shall be sold to the remorseless slave speculator no more, but dwell together in unity. "God hasten that joyful day!" is now the daily prayer of millions.

The weapons with which the abolitionists seek to effect your deliverance, are not bowie-knives, pistols, swords, guns, or any other deadly implements. They consist of appeals, warnings, rebukes, arguments, and facts, addressed to the understandings, consciences, and hearts of the people. Many of your friends believe that not even those who are oppressed, whether their skins are white or black, can shed the blood of their oppressors in accordance with the will of God; while many others believe that it is right for the oppressed to rise and take their liberty by violence, if they can secure it in no other manner: but they, in common with all your friends, believe that every attempt at insurrection would be attended with disaster and defeat, on your part, because you are not strong enough to contend with the military power of the nation; consequently, their advice to you is, be patient, long-suffering, and submissive, yet awhile longer—trusting that, by the blessing of the Most High on their labors, you will yet be emancipated, without shedding a drop of your masters' blood, or losing a drop of your own.

The abolitionists of the North are the only true and unyielding friends on whom you can rely. They will never deceive nor betray you. They have made your cause their own; and they mean to be true to themselves and to you, whatever may be the consequence. They are continually increasing in number, in influence, in enterprise, and determination; and judging from the success which has already attended their measures, they anticipate that, in a comparatively short period, the entire North will receive you with open arms, and give you shelter and protection, as fast as you escape from the South. We, who now address you, are united with them in spirit and design. We glory in the name of abolitionists, for it signifies friendship for all who are pining in servitude. We advise you to seize every opportunity to escape from your masters; and, fixing your eyes on the North star, travel on until you reach a land of liberty. You are not the property of your masters. God never made one human being to be owned by another. Your right to be free, at any moment, is undeniable; and it is your duty, whenever you can, peaceably to escape from the plantations on which you are confined, and assert your manhood.

Already, within a few years, twenty thousand of your number have successfully run away, many of whom are now residing at the North, but a very large proportion of whom are living in Canada, enjoying safety and freedom under the British flag. To that country, the slave-hunters dare not go; nor will they much longer dare to come to the North, in pursuit of fugitive slaves. But, while we thus invite and encourage you to transform yourselves from things into men, by flight, we would counsel you to use the utmost caution in attempting to escape; for many dangers yet lurk in the path of every fugitive; and should any of you be caught, you know that your fate would be a terrible one. Still, we assure you that there are now thousands in the free States to succor you, where, a few years since, scarcely an individual could be found to hide the outcast. If you come to us, and are hungry, we will feed you; if thirsty, we will give you drink; if naked, we will clothe you; if sick, we will administer to your necessities; if in prison, we will visit you; if you need a hiding-place from the face of the pursuer, we will provide one that even bloodhounds cannot scent out. This is the pledge we sacredly give to you.

We are not in favor of sending you to Africa; for we regard you as fellow-countrymen, and with few exceptions, you have a right to claim this as your native land, for you were born on its soil. We do not, therefore, make your removal out of the country a condition of freedom, but demand for you all that we claim for ourselves—liberty, equal rights, equal privileges.

Your masters threaten that if we do not stop pleading your cause, and assailing their slave system, they will dissolve the Union. Such a dissolution has for us no terrors; for we regard it as far preferable to a perpetuity of slavery. Such a dissolution you would have no occasion to lament; for it would enable you to obtain your freedom and independence in a single day. Your masters are only two hundred and fifty thousand in number; you are nearly three millions; and what could they do, if they should be abandoned to their fate by the North? If it were not now for the compact existing between the free and the slave States, by which the whole military power of the nation is pledged to suppress all insurrections, you would have long ere this been free. Your blood is the cement which binds the American Union together; your bodies are crushed beneath the massy weight of this Union; and its repeal or dissolution would insure the downfall of slavery. We tell your masters that we shall not be intimidated by their threats, but shall continue to expose their guilt, to rebuke their oppression, to agitate the public mind, to demand your release, until there shall be none to help them, and they be separated from all political and religious connection with the people of the North; or (what we most earnestly desire, as a matter of choice,) until liberty be proclaimed throughout all the land, unto all the inhabitants thereof, with the hearty consent of the whole people.

Done in Faneuil Hall, May 31, 1843.

ADDRESS TO JOHN TYLER.

Adopted by the New England Anti-Slavery Society.

SIR—With all the respect due to the President of the United States—with no intention or wish to give you any personal affront—but animated by the spirit of liberty, which impels us to seek the emancipation of all who are pining in slavery—we, the undersigned, inhabitants of New England, desire to improve the opportunity presented by your visit to the metropolis of Massachusetts, to beseech you, in the sacred name of God, as an act of simple justice—as a duty which you are solemnly bound to discharge—instantly to liberate all your slaves, and to restore to them those inalienable rights of which they have been unjustly deprived from their birth.

The existence of slavery in this republic is at war with all its principles and professions—a dark stain on its character—a visible curse on its prosperity—a horrible anomaly, which subjects the American people to the rebuke and opprobrium of the old world—and a dangerous element in our national organization; the speedy removal of which is essential to the preservation of the Union. It fills us with grief and shame, as American citizens. We should deem ourselves unworthy of the name, if we did not seek its immediate annihilation by every lawful and Christian instrumentality.

Sir, you are a slaveholder! Though you occupy the highest office in the gift of the people, yet you are a slaveholder! You subscribe to the Declaration of Independence, in which it is explicitly declared to be a self-evident truth, that the Creator has given to every human being an inalienable right to liberty; yet you are a slaveholder! You have sworn to support the Constitution of the United States, the design of which, according to its preamble, is "to establish justice, and secure the blessings of liberty" to the people; yet you are a slaveholder! You profess to believe in the Christian religion, which requires that every man should love his neighbor as himself, and do to others what he would have them do to him; yet you are a slaveholder! In your messages to Congress, you have denounced the African slave trade as piracy, and, consequently, all who enslave Africans, as pirates; yet you are a slaveholder! You have come from Washington to Boston, expressly to join with a great multitude of your fellow-countrymen in celebrating the completion of the Bunker Hill monument, which has been erected to commemorate the heroic deeds, and to perpetuate the memories of those, who bled and died in the cause of human liberty; yet you are a slaveholder!

Sir, we know not how to manifest a deeper interest in your welfare, or a higher regard for your reputation, or more fervent love for our country, than to ask you to break the chains of your slaves, and thus practically to acknowledge the rights of man. Such a beneficent example set by you as the chief magistrate of this great republic, would go far, very far, toward effecting the entire abolition of slavery, and consequently, the emancipation of nearly three millions of the American people. It might subject you, temporarily, to the ridicule of the heartless, the curses of the profane, the contempt of the vulgar, the scorn of the proud, the hatred of the brutal, the rage of the selfish, the hostility of the powerful; but it would assuredly secure to you the applause and admiration of the truly great and good, and render your name illustrious, to the latest posterity.

In the name, then, of justice and humanity—by the duty we all owe to the living God—we implore you to liberate our brethren, whom you hold in bondage.

Done in Faneuil Hall, May 31, 1843.

DANIEL O'CONNEL'LS SPEECH.

At a meeting of the Loyal National Repeal Association, at the Corn Exchange, Dublin.

Mr. O'Connell said the association had adjourned to that day, for the purpose of receiving a communication with which they had been honored from the anti-slavery society of America—a body of men whom they must entirely respect—whose objects should be cherished in their hearts' core—whose dangers enhanced their virtues—and whose persevering patriotism would either write their names on the page of temporal history, or impress them in a higher place, where eternal glory and happiness would be the reward of their exertions (cheers.) His impressions were so strong in favor of the anti-slavery society of America, that he thought it would not be so respectful as he would desire, if he brought forward that document in the routine business on the last day, when it could not be so much attended to as it deserved (hear, hear.) It was out of respect to the people who sent that document, that they had adjourned; and he might say that personal respect for the chairman was mixed up with that consideration (cheers.) They could not have sent a better messenger, or a more sincere one; and if he now had the kindness to make the communication, they would receive it with the respect it deserved. (cheers.)

The chairmain said he attended there in the performance of a very pleasing duty; and he had in the first place to return his sincere thanks to his esteemed friend, the Liberator, for the manner he had introduced him to their notice (hear, hear.) He thought Ireland stood in a peculiarly interesting position, at the present moment (hear.) No country ever stood in a more exalted position than that which they now occupied; and guided by the Liberator, they should try to carry measures of amelioration for themselves and the human race, by moral and peaceful means alone (cheers.) He had no doubt of their success by those means; but in addition to the exalted position which they occupied before the nations of the world, was their responsibility, and he was anxious that gentlemen everywhere should learn the value of that responsibility (hear, hear.) He was sorry there were Irishmen in America who had taken the wrong side in regard to the liberties of the human race; and it was to induce them to take a wiser course, that he appeared before the meeting (hear, hear.) He hoped the feeling of the association would be expressed strongly in accordance with his views, and that Irishmen in America would not be found taking part with the pro-slavery party there (cheers.) He would not delay the meeting longer, as the address he had to read was of some length.

The chairman then read the address, and thanked the meeting for the kindness and patience with which they had listened to the address. He said he would then leave the matter in the hands of the Liberator, who, he knew, would speak well, and in language which would go to their hearts, on the subject to which it referred. He would only add, that every aspiration which they made in support of liberty abroad, would but make them obtain more speedily the liberty for which they were seeking at home (cheers.)

Mr. O'Connell said, before he went on with the subject of the address, he wished to add another repealer to the list. He begged to move the admission, as an associate, of Daniel O'Connell Lawrenson, who was not yet twenty-four hours old, and who was the 7th son of his esteemed friend, Mr. Lawrenson (cheers.)

Mr. John O'Connell seconded the motion, which was carried.

Mr. O'Connell then rose and said: I rise with the greatest alacrity, to move that that most interesting document be inserted on the minutes, and that the fervent thanks of the repeal association of Ireland be, by acclamation, voted to the writers of it. I never in my life heard anything read that imposed more upon my feelings, and excited a deeper sympathy and sorrow within me. I never, in fact, before knew the horrors of slavery, in their genuine colors. It is a production framed in the purest effort of simplicity; but at the same time, powerful in its sentiments, so as at once to reach the human heart, and stir up the human feelings to sorrow and execration; sorrow for the victims, and execration for the tyrants (loud cries of hear, hear, and cheers.) It will have its effect throughout Ireland; for the Irish people did not know what was, alas! familiar to you, sir, and to me—the real state of slavery in America, and of the unequalled evils which it inflicts; for slavery, wherever it exists, is the bitterest potion that can be commended to the lips of man. Let it be presented in any shape, and it must disgust, for a curse inherent to it goes with it, and inflicts oppression and cruelty wherever it descends (hear, hear, and cheers.) I am glad the documents sent by Mr. Brosnan and the other gentlemen, have been so completely answered; and as for Mr. Mooney's composition, I trust with still less of regret, the circumstance of its being satisfactorily exploded (hear, hear.) Mr. Mooney had been one of ourselves who went to America on his own business, where he kindly volunteered to act for this association, but he was never recognized as the agent of this association; and I will say that it was considerable audacity in Mr. Mooney, acting as he was in our cause—for he did not venture to call himself our agent—that he should dare to tarnish the cause of Irishmen residing in Ireland, with the doctrine which he has presumed to promulgate (hear.) I tell Mr. Mooney this, that if he ever again ventures on a single expression in mitigation of slavery, from that moment no other letter of his shall be ever received by this association (hear.) I wish the anti-slavery society of America should know that this association were in no way participators in the sentiments which he put forth (hear.) I ask, was there anything as excusing the crime of slavery, in the circumstance of its being inherited in America from England? What argument is that to me, an Irishman? What authority is it with me, one of the victims of English tyranny, to tell me, as a mitigation of the crime, that it was inherited from England? Am I the less surprised at its being committed—or do its grievances appear one bit less oppressive on that account? (hear, hear.) I care not who the Americans inherited the system from; but this I know, that they not only inherited it originally from England, but they have since then spread it through States that were not in existence at the time of their separating from the mother country (hear, hear.) They have since their independence added six or seven new slave States to the Union; and I would wish to know from Mr. Mooney, what participation had England in that? (hear, hear.) I wish to give everything its due, and I do not want to speak worse of England than she deserves (a laugh;) and Mr. Mooney cannot, in these States, apply his English excuse for oppression and villany (hear, hear.) But there can be no excuse for so atrocious a crime as that of keeping any man in slavery—of claiming ownership in those who were made by the same Creator, intended for the same eternity, redeemed by the sacred blood of the same Saviour, made heirs of the same promises, and embodied in the same covenant of the Son of God. No; no man shall dare to say that such beings shall be made the property of their fellow-man, and treated, not as human beings, but as the brute beast, that expires, and then ceases to have any other existence (hear, and cheers.) No; we do not tolerate it here. We proclaim it an evil; and though, as a member of this association, I am not bound to take up any national quarrel, still I do not hesitate to declare my opinions; I never paltered in my own sentiments (cheers.) I never said a word in mitigation of slavery, in my life; and I would consider myself the most criminal of human beings, if I had done so (hear, and cheers.) As an individual, I declare I would not hold converse with the person who keeps a slave (cheers.) I would not shake hands with a pickpocket—I would not consent to treat with familiarity the petty larceny scoundrel; and why should I do so with the man who makes the life and labor of his fellow-man his property, instead of leaving it the property of the being on whom God conferred these gifts? (hear, hear, and cheers.) I say nothing to any person who is not engaged in the maintenance of this slavery system; but I do say, that Mr. Brosnan had no right to put forward the argument of the American Constitution being an authority in favor of the continuance of slavery. That constitution tolerates slavery, but it does not oblige any one to continue slavery (hear, hear.) It does not oblige any State to prevent the emancipation of its slaves (hear, hear;) but I put the point on higher grounds. I put it on the ground of its being contrary to the law of God, for man to continue his fellow-man in slavery; and what the law of God forbids, no human law can sustain or countenance (hear.) But the American Constitution declares, in its opening paragraph, that all mankind are born to the inalienable right to life, to liberty, and to the pursuit of human happiness; and accordingly, the State of Massachusetts decided, in its highest court of judicature, that that declaration overruled the slight allusion that was contained in it to slavery. But Columbia, where it exists, could to-morrow abolish slavery, without the slightest breach of constitutional principle, or of constitutional law. But when they talk of the constitution, I ask, why not put an end to slavery there where they have the capitol of American liberty—the temple of constitutional freedom—the hall of their assembly; where resides the president, chosen by the people; where, in short, exists the sacred temple of human liberty; but where, while the white man is enjoying the blessings of freedom, the streets resound with the lashes inflicted on the back of the black slave; where the children are torn from the parents, and the parents from their children; where the yell of despair, and the shriek that attends expiring humanity, fall upon the ear. Yes, I will say, shame upon every man in America who is not an anti-slavery man; shame and disgrace upon him! I do not care for the consequences, but I will not restrain my honest indignation of feeling, when I pronounce every man a faithless miscreant who does not take a part for the abolition of slavery (tremendous cheers, for several minutes.) It may be said that offense will be taken at these words; come what may from them, they are my words (renewed applause.) The question never came regularly before us, until now. We had it introduced collaterally; we had it mentioned by persons who were friends of ours, and who were endeavoring to maintain good relations between us and the slaveholders; but it is only now that it comes directly before us. We might have shrunk from the question, by referring the document to a committee; but I would consider such a course unworthy of me, enjoying as I do the confidence of the virtuous, the religious, and the humane people of Ireland; for I would be unfit to be what I would desire to consider myself, the representative of the virtues of the people, if I were not ready to make every sacrifice for them, rather than to give the least sanction to human slavery. I accept this document; and I embrace the opinions which it contains; but I will not here enter into the question referred to in it, whether a man escaping from slavery is justified in taking away another man's horse to assist him in his flight; but I believe there are very few of the pro-slavery advocates, who, if they were running away from an enemy, would scruple such a liberty very much, or would find much difficulty in considering whether a black horse or a white horse was the best fitted for his purpose (laughter.) I make no excuse for the man who would take his neighbor's horse, under such circumstances; but this I will say, that I would strongly encourage every man to escape from slavery as soon as he can (hear.) They say that the anti-slavery advocates are for the immediate abolition of the slaves; but I ask, which of themselves are favorable even to gradual abolition? (hear.) They say, also, that the slaves are worse treated since the cry of the abolitionists has been raised in their favor, as it has made their masters more suspicious of them, and more severe against them; but has that any weight with me? How often was I told, during our agitation, that "the Catholics would be emancipated, but for the violence of that O'Connell" (laughter.) Why, one of the cleverest men in the country wrote a pamphlet in 1827, in which he stated that the Protestants of Ireland would emancipate their Catholic countrymen long before, but for me, and fellows of my kind; and yet, two years after, I got emancipation, in spite of them (cheers.) But it is clearly an insult to the human understanding to speak so. When did tyranny relax its gripp, merely because it ought to do so; and if it would, why did they not emancipate their slaves for the centuries that passed, without agitation? (hear.) As long as there was no agitation, the masters enjoyed the persecution of their slaves, in quietness; but the moment the agitation commenced, they cried out, "Oh, it is not the slaves we are flogging, but we are flogging, through his back, the anti-slavery men" (laughter.) But the subject is too serious for ridicule. I am afraid they never will give up slavery, until some horrible calamity befals their country; and I here warn them against the event, for it is utterly impossible that slavery can continue much longer (hear, hear.) But, good Heaven! can Irishmen be found to justify, or rather to palliate; for no one could dare attempt to justify a system which shuts out the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of divine revelation, and the doctrines which the Son of God came upon the earth to plant. The man who will do so, belongs not to my kind (hear, hear.) Over the broad Atlantic I pour forth my voice, saying, "Come out of such a land, you Irishmen; or if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irishmen no longer" (hear, hear, and cheers.) But is that all that can be said against slavery? Can anything be more dreadfully destructive of morality? I am prevented, by the presence in which I speak, from entering as fully into this subject as I might before a more select, but less pure auditory than the present; but I ask, can there be morality under a system which prevents the marriage state, or where those who are married to-day, may be forced from each other forever, to-morrow; where the husband is sold to one slave-owner, and the wife to another; and where the children may be torn from the parents, and sent elsewhere? Can there be morality where the power of the master over the female slave is unlimited, and where no passion is so brutal that it has not the means of its gratification? I say the man is not a Christian—he cannot believe in the binding law of the decalogue—he may go to the chapel or the church, and he may turn up the whites of his eyes—but he cannot kneel as a Christian, before his Creator, or he would not dare to palliate such an infamous system. No; America, the black spot of slavery rests upon your star-spangled banner; and no matter what glory you may acquire beneath it, the hideous, damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime (loud and continued cheers.) Sir, I have spoken the sentiments of the Repeal Association (renewed cheers.) There is not a man amongst the hundreds of thousands that belong to our body, or amongst the millions that will belong to it, who does not concur in what I have stated. We may not get money from America after this declaration; but even if we should not, we do not want blood-stained money (hear, hear.) If they make it a condition of our sympathy, or if there be implied any submission to the doctrine of slavery, on our part, in receiving their remittances, let them cease sending it, at once. But there are wise and good men everywhere, and there are wise and good men in America—and that document which you have read, sir, is a proof, among others, that there are—and I would wish to cultivate the friendship of such men; but the criminals and the abettors—those who commit, and those who countenance the crime of slavery—I regard as the enemies of Ireland; and I desire to have no sympathy or support from them (cheers.) I do not wish to go one line beyond my duty towards the Irish people; but this I will say, they are not what I think them, if they are in any way displeased with me for denouncing, with a voice that I desire to be loud and emphatic, the horrors of slavery, and the crime and guilt of slaveholders (cheers.) There is one blessing that Ireland possesses, and that is, that slavery has been unknown amongst her people almost since the day of St. Patrick (cheers.) For about half a century after the conversion of Ireland to Christianity, it continued; and who do you think were the slaves? They were English captives, brought over here (hear, hear.) But the first anti-slavery law that was ever passed, was adopted in Ireland, giving freedom to those English slaves. Why, it seems to be one of those things that would be invented for the occasion; but I assure you it is a historical fact, and I am ready to read the document, whenever I may be called on to produce it (hear, hear.) Heaven knows the Irish people have since then suffered enough—they have been obliged to endure every oppression, personal, religious, and political, with which fanaticism and tyranny could embitter the cup of misery; but the very repletion of the poisoned draught should only excite our minds now to greater exertion (hear.) Yes, I rejoice in belonging to a people that for sixteen hundred years refused to countenance slavery amongst them (cheers.) No slave ship ever sailed from Ireland, while Liverpool was tainted with slavery, and her people, as at present, were exceedingly pious, as far as verbal devotions and outward form extended, but at the same time the determined enemies of civil and religious liberty. Yes, Liverpool was crowded with slavers, while not a single slaver ever sailed from Dublin, or Drogheda, or Belfast, or Waterford, or Cork, or any other port in Ireland (cheers.) My countrymen, we deserve a better fate than we have yet enjoyed; and let me tell you, that we will find much of generous sympathy from America, telling us that we are too good to continue in a state of thraldom; and when we obtain our moral force triumph, we will assist in rescuing the slave in every land on the face of the earth (loud cheers.)

I have the honor to move that this document be inserted in full upon our minutes, and that the most grateful thanks of the repeal association be given to the anti-slavery society of America who sent it to us, and in particular to the two office-bearers whose names are signed to it.

The motion was carried by acclamation, and amidst loud cheers.

LOYAL NATIONAL REPEAL ASSOCIATION.

The following is the address of the Pennsylvania Anti-Slavery Society, which was read in the meeting held at the Corn Exchange:

To the Loyal National Repeal Association of Ireland:

The executive committee of the Pennsylvania Anti-Slavery Society for the eastern district, by direction of the said society, address you with a view to correct some of the errors of fact, and of argument, in relation to slavery, and the abolitionists, contained in the letters addressed to your body, by several persons in America, and read at your meeting in May last.

In doing this, it is unnecessary to presume any intentional misrepresentation in the authors of those letters; inasmuch as the complete tyranny exerted over the press of the slaveholding section of our nation, and the want of impartiality in a great portion of the press of the free States, arising from its dependence upon those whose political ambition, or pecuniary interests lead them on to court the favor of slaveholders, may readily cause many who have not devoted much attention to the subject, to be led into error.

The letter of Denis Corcoran, corresponding secretary of the Irish repeal association of Louisiana, intimates that the slaveholders of the South, extend to the Irish emigrants a hospitality and liberality which would not be shown to them in the non-slaveholding States. If this assertion were true, we take it for granted that it would not lead you to countenance slavery in this country, while you oppose oppression at home. Those who plunder others of the fruits of their industry, can sometimes afford to extend hospitality farther than those who live by their own exertions. You would think ill of an American who should visit your country, and, because he was well received by the oppressors of Ireland, should espouse their cause against the oppressed.

The allegation of superior liberality in the South, towards emigrants is, however, in our opinion, unfounded. The associations called "Native American," alluded to in the letter, exist almost exclusively in the slaveholding States. It is a slaveholding State only (the State in which Denis Corcoran resides) that has proposed recently to extend from five years to twenty, the term of residence requisite for the naturalization of foreigners. The fact that the territory of the slaveholding States is more extensive, and less populous, than that of the free States, and yet that more than two-thirds of the Irish settle, from choice, in the free States, militates against Mr. Corcoran's position.

The same letter asserts, that to subvert slavery now, as the abolitionists contemplate, would cause a civil war—so sanguinary that the heart sickens at the idea of it. You will perceive by this assertion, that extravagant ideas are gravely put forth by those who have linked themselves with the cause of tyranny. We presume that it is no new thing for you to hear like extravagant predictions in relation to the danger of granting their rights to other oppressed people: indeed, such things have never been unusual since the first account of an intelligent agent, who, "with necessity, the tyrant's plea, excused his hellish deed." We propose a peaceful abolition of slavery, such as the representatives of Ireland advocate in parliament. To refer to the condition of Antigua and Bermuda, for the eight years which have elapsed since the instantaneous, and complete emancipation took place there, is to make a sufficient reply to the charge of Mr. Corcoran.

The letter from C. M. Brosnan, of Albany, State of New-York, says, "With us no question can be agitated so alarming in its tendencies, as that of slavery." It is doubtless known to your association, that wherever tyranny and oppression exist, the most alarming question, in the view of the oppressors and their abettors, is the question of the abolition of that tyranny and oppression. We presume, that this assertion of the danger of agitating the question of slavery will have no weight in your minds.

The same letter alledges, in substance, that for naturalized Irishmen to array themselves with the abolitionists would be "in strict violation of their constitutional obligations." This allegation is unfounded, inasmuch as nearly all the States of our Union have laws for aiding to enslave human beings, which it is well known those States can repeal without any violation of the constitution of the federal government. The national government possesses territories, such as the District of Columbia, Florida, &c. in which congress can abolish slavery without any violation of the constitution, and the constitution itself may be changed by the action of the qualified voters of our country, so as to abolish entirely the aid which the national government, through its judges, and otherwise, now lends to the enslaving of men. That every State where slavery exists may abolish it, within its own limits, without any infringement of the national constitution, is, we believe, disputed by no one.

Mr. Brosnan asks if it has "been contemplated that we are to unite with a body of ultraists in trampling on the rights of others in the stealthful and ignominious trade of kidnapping?" We reply, that abolitionists ask all to cease from trampling on the rights of others, by kidnapping them, as our people at large now do, through the acts of their public officers, who are employed, and paid, to seize and send again into slavery, such persons as may have escaped from its yoke. Surely, Mr. Brosnan would not call it kidnapping, to liberate an Irishman who should be enslaved, but he would term it kidnapping if our government employed its officers to capture every Irishman who came here, and force him to return to a country, and under a dominion, from which he chose to flee. Hence he evidently changes both the meaning of words, and the rules of morality, when he speaks of the wronged people of color.

He further asks, "Are we desired to countenance outrage, and even assassination, by abetting the dagger and the torch, the chief arguments of some abolitionists? I apprehend this has not been expected of us; yet, in truth, so much is inseparably connected with a union with those over zealous, and too often hypocritical friends of human liberty." This passage evidently implies that a considerable portion of the members of the abolition societies recommend a resort to the dagger, and the torch, as the means of abolishing slavery

not, then it will be evident that his assertion, that an argument, which nobody will acknowledge as his own, is the principal argument of a large class, is of itself a gross absurdity. We do not think that the author of this letter would deny that he has heard the shedding of blood urged as the best, if not the only adequate means of effecting Irish repeal, many times to once that he has heard it advocated in connection with abolition.

Mr. Brosnan next, with a view to show that the abolitionists are regardless of "the rights and property of others," says that a resolution to the following effect was passed at one of their meetings, viz: "That it is lawful for a slave to run away with his master's horse, to secure his own liberty; and if the animal grow fatigued before the escape is effected, that the runaway may lawfully take away any other man's horse he might meet on the way." A recommendation to sanction such manœuvring, says he, is an insult to our intelligence, as well as our sense of justice. Although the above passage is given in quotation marks, we do not think it a correct extract from the proceedings of any abolition meeting whatever. It is true that a meeting in the State of New-York adopted resolutions, and an address proclaiming, in substance, the doctrine that in extreme cases, such as when life and liberty are at stake, the property of others may be made use of by a person in imminent peril, so far, and so far only, as is necessary to his safety. The cases of a horse and a boat, were referred to, both probably in reference to the crossing of rivers, it being only the temporary use of the property that was contemplated, as the means of escape from grievous tyranny. We are not aware that any other abolition meeting or society has repeated this sentiment. We know that many abolitionists, and some of the abolition newspapers, have condemned it. We do not deem it our province here, in our representative capacity, to express any opinion in relation to its propriety or impropriety. We will, however, venture the expression of our belief, that if an Irishman, or even a white American, were a slave in Barbary, and were to use precisely the same means of escape as those referred to, even in the perverted language attributed to abolitionists, the horse or boat being the property of one of the upholders of the laws that enslaved him, then Mr. Brosnan himself would be more likely to commend the act, than to express his indignation at its injustice. Such means of escape, when resorted to by white slaves, or by prisoners of war, have generally passed uncensured by the mass of the community in every civilized nation, and though Mr. Brosnan would not use them himself, if he were a slave, it is not becoming in him to condemn them only when sanctioned by the opponents of American slavery.

He next goes into a portraiture of what he alledges to be the comparatively happy condition of the slaves. He says "they are well clothed, and fed." He, doubtless, means that it is well for a slave of African descent. We do not think they are as well clothed and fed as Mr. Brosnan, or that he would think it good food and clothing for him, if he enjoyed only that of the majority of slaves. The laws of some of the States, made by slaveholders, show how much food and clothing that class deem sufficient. These laws require the owner to give his slaves a peck of Indian corn a week, for food, and two linen shirts, two pair of pantaloons, and one coat for clothing, per year; and prohibit the working of the slave more than from fourteen to sixteen hours in the twenty-four. A single suit of clothing, such as is worn by a large portion of the free laborers of our country, costs more than the whole ordinary expenses of both feeding and clothing a slave for one year, as usually estimated by the slaveholders themselves.

Mr. Brosnan adds that the slaves are not taxed. This is true, for the laws prohibit their having any thing of their own to be taxed, or with which to pay taxes. In picturing their happy condition, he had left out some points which we will insert. They cannot choose their own place of residence, nor mode of employment, nor employer—the slave who returns a blow, given even by a perfect stranger, is punishable with death—those who teach a slave to read and write, are subject to severe punishments, and in one State this penalty is death. The slaves who are thus forbidden to read the law, are subject to capital punishment for forty-two offenses, which are not so punishable when committed by the tyrant class who can read the laws. If the slave be walking away, and do not stop when commanded, the master is authorized by law, to shoot and kill him. Of the many murders of slaves, which have occurred in this country during the last fifty years, there has not been one instance in which the murderer has been punished in the manner prescribed by the laws for murderers in general. Whatever the violence, even to death itself, inflicted by one of the privileged class, though a stranger, upon any slave, man, women, or infant, neither the injured person, nor any other slave, nor even any free colored person, can be a witness, in a court of justice against the offender. Of course it generally depends upon the mere disposition of the whites, what outrages they will inflict upon slaves, whether their own or those of other persons, and entire impunity usually follows the wrong. The same gross injustice is sanctioned by the professed Christian ministers, and churches, of almost every persuasion. In nearly all sects the church discipline, which is uncontrolled by law, provides that while all whites may be witnesses against persons of color, colored persons, including even those who have been ordained to preach the gospel, and thus pronounced worthy enough to appear as witnesses for the Almighty, shall not be deemed competent to testify in church affairs against any white person whatever. In the slave States there are men who make a business of going around the neighborhood to whip slaves for a regular stipend; in the cities there are functionaries, whose business it is to whip slaves, sent to them for the purpose, without any inquiry into the justice of the proceeding; the number of lashes being dictated by the master. Such are the severities of these punishments, that a large portion of the slaves are marked for life by the lash. While the slaves are thus treated, the laws have humanely forbidden the use of the whip as a punishment, not only to soldiers in the public service, but also to convicted criminals, if of the white or privileged caste. The separation, by sale, of the husband and wife, and of the mother and her infant, not only temporarily, but for life, is sanctioned by law, and is constantly practised to a very great extent.

Of these wrongs, the people of the entire Union are guilty; for the people of every State, by their official agents, compel the slaves to remain within the limits of this oppressive system, and every State is pledged to suppress any insurrection of the slaves, which may be made for the abolition of these outrages. Not a single State has ever made a proposition so to alter the constitution, that itself may cease to be a participant in these cruelties, although the power to change that constitution is vested in the State legislatures, and the members sent to congress by the respective States.

Mr. Brosnan asserts that the conduct of abolitionists has retarded the emancipation of our southern slaves. From this, we infer that he belongs to that class, numerous in this country, who hold that the best means of promoting all reforms, civil and religious, except one, is to advocate and agitate them; but that the most effective method of promoting the abolition of slavery, is to refrain altogether from its discussion. They seem to assume, that slaveholders alone are composed of such extraordinary materials, that, under a full conviction of the injustice and impolicy of slavery, they will abolish it if all the rest of the world oppose their wishes, or at least remain silent on the subject; but if the rest of mankind unite with them in opinion, and encourage them in the good which they are already disposed to perform, then they will, from a spirit of pure perverseness, turn round and pursue the policy which they know to be both criminal and inexpedient. We believe, however, that such persons can produce no evidence of the truth of this heavy charge, made against the efficacy of truth, as well as againstt the reasonableness of slaveholders. He says, that "the honest opponents of the system have retired in disgust," and that "the sober and reflecting are abandoning the field." We leave to your judgment, as more impartial than that of Mr. Brosnan, to decide how exact must be the honesty, and how profound must be the sobriety and reflection of those who would abandon Christianity, repeal, or any other good cause, religious or political, merely because some unwise, or even unjust men, were found among its professed advocates. If abolitionists are deficient in honesty, as well as in sobriety and reflection, the greater is the necessity for Mr. Brosnan and others, if they have a greater stock of these qualities, to step foward, and by the organization of societies, or by other active exertions, place the conduct of the cause in better hands. We presume that such reasons for refraining from the support of a measure, are not new to you, and that you know how to appreciate their value, and the disinterested wisdom of those who offer them. He says, "that when the States in which slavery was tolerated, were successively preparing for the liberation of the blacks, the headlong steps of the abolitionists alarmed and exasperated them to such a degree, as to force the current back." We know of no single fact to sustain this assertion; we know of no State which was making the preparation that Mr. Brosnan asserts was making by a number of the States "successively," and which has since retraced its steps. For the last seventy years there was probably no period of ten years in which there was less done in preparation for emancipation than in the ten years immediately preceding the formation of the present American Anti-Slavery Society, in 1833.—The only fact that we have heard cited, in pretended support of the charge thus made, is, that directly after an insurrection of slaves in Virginia, accompanied by the massacre of a considerable number of whites, a motion was made in the legislature of that State, to appoint a committee to report on the subject of emancipation. This motion, after a full discussion, was rejected, and the "*alarm*" having subsided, the matter went quietly to rest before modern abolitionism had interfered so as to have any influence on the subject. From this fact, it would appear that instead of the "*alarm*" created by the abolitionists, causing a remission of anti-slavery action, in slaveholding legislatures, it was the subsidence of "*alarm*" that caused the slackening of energy.

Mr. Brosnan further asserts, that those who discountenance abolition, are the real friends of Irishmen, and of Ireland. This allegation would seem to carry with it a charge against Irishmen and their friends, that, while they oppose oppression in Ireland, they refuse to oppose it in this country. If true, it would show the pressing urgency which existed for the address of the sixty thousand Irishmen, as well as the urgency for still further exertions by reasonable Irishmen and friends of Ireland, with a view to promote a more consistent action—an action which will not alternately condemn and countenance oppression, according to the fact of who happens to be the oppressor and the oppressed. The argument of Mr. Brosnan, framed to show the existence of a general hostility to Irishmen among abolitionists, is unfair, not to say disingenuous. He says, "In ten cases for one, where an Irishman is taunted and insulted, the insult is dealt out by that party most clamorous against the slave system." This passage alludes to one of our two great political parties.—How unfair it is to charge upon abolitionists, the acts of all the members of that party, or even those of a majority of it, must be evident when we inform you that the candidate of that party for the presidency, at the present moment, is the owner of about sixty slaves, and has declared himself, in a speech made in Congress, to be opposed to emancipation, both gradual and immediate! So far as we know, neither any abolition society, nor abolition newspaper, has been guilty of the taunts and insults alluded to.—Mr. Brosnan argues hostility to Ireland, from the small number of abolitionists who have joined repeal associations. This necessarily implies that American repealers, are hostile to slavery as it exists in Ireland, but are not actively hostile to it in the country of their residence. If he had stated the whole truth, he might probably have added, that he knew not a single abolitionist, who had joined the "Native American Associations" before alluded to, but that the members of those associations were generally, and notoriously hostile to abolition. Genuine abolition acts on the principle of equal rights, and equal justice to all men. Of course it cannot be hostile to Irishmen, or disposed to insult or injure them—it cannot give them rights or preferences above other people, whatever their birthplace or complexion, nor can it give others privileges and preferences above them. This, we believe, is the general feeling of the members of the abolition societies, many of whom are themselves Irishmen by birth.

Mr. Brosnan, in alluding to the Irish address on the subject of slavery, says—"All foreign interference is presumptous and unwarrantable." This does not come very consistently from one who complains, in the same letter, that more American abolitionists have not joined associations for Irish repeal.

There is a numerous class here, who hold that foreign interference, by exhortation, or by argument, at least, is justifiable on all questions involving Christianity and freedom, except that of the slavery of the colored race. Most of them honor Lafayette, and other foreigners, for volunteering to aid by arms, the inhabitants of this country.

Bishop Hughes, of New-York, to whom we refer, because his manifesto has probably reached you, witnessed for many years his neighbors and communicants interfering in various ways, with the politics and religion of South America, Texas, Greece, Poland, Canada, Africa, and Ireland, without any public disapproval, or even private reprobation, so far as we have ascertained. But directly after the publication of the Irish anti-slavery address, he appeared under his own signature in the newspapers, denouncing it as a most unjustifiable foreign interference, and therefore deserving of severe indignation and reprehension. We trust that your principles are more consistent, and that while you rejoice in the sympathy of foreigners and, in their encouragement of what you believe to be right in your country, you will recognize the soundness of a fundamental principle of our anti-slavery societies, "that man has a right to sympathize with the distresses, or endeavor by persuasion, to reform the conduct of his fellow-man, wherever found on the face of the globe." Our slaveholders, themselves, generally acknowledge this principle in reference to all questions, but that of slavery. There are many of them eager to impart the Bible to the colored people of Asia, and Africa, while they prohibit two and a half millions from reading it in this country. They despatch missionaries and tracts to enlighten the people of other countries, while they object to missionaries and tracts designed to enlighten themselves. They are solicitous that the doctrine "do unto others as ye would that they shoulddo unto you," should be taught to the heathen of all foreign lands, while they pass laws to prevent the acting upon this precept at home, by throwing legal obstacles in the way of those who desire to emancipate their slaves. In regard to this question of foreign interference, it is proper to add that our government not long since, with the general approbation of all parties among us, interferred with the Pacha of Egypt, to induce him to mitigate the treatment of the Jews at Damascus.

We have also noticed in the proceedings of your association, the letter of Thomas Mooney, dated at New Orleans. The author seems to think that it would make some difference as to the moral obligation of the inhabitants of this country, to abolish slavery, whether it was originally introduced by the forefathers of a part of our population, then residing here, or by those of another portion who then resided in Britain. We cannot see that the question on whom was the chief guilt of its introduction, has the least bearing on the question, whether that or any other unjust or immoral practice, ought to be continued. The guilt of entailing slavery, as Mr. Mooney expresses it, on this country, doubtless in part belongs to each—Britain and America. The sovereign law-makers were for a time English, the importers and buyers at the same time American. Numbers of our southern States desired England to suppress the slave trade, others desired her to encourage it. After the treaty of peace and independence, the importation of slaves from Africa was continued under the sanction of the laws of some States, and the permission of the Constitution of the United States, for twenty-five years. These facts, however, are deemed very unnatural. A discussion of the conduct of generations past away in either the different countries, cannot very well settle the respective moral standing, or the moral obligations of the present generation in each country.

Mr. Mooney, with an apparent view to induce a relaxation of hostility to slavery, asserts that, in the United States, "no human being suffers from persecution, from want, or from cold." If he had read the account of the persecutions, wants, and horrible sufferings, in the city of New Orleans, (where he dates his letter,) endured by the slaves of Madame Lalurie, as published in the New Orleans papers, he could not have honestly asserted this. If he had read the recent presentiment of the grand jury of New Orleans, in relation to the people of color confined in the jails there, sometimes for years, without a charge against them of any crime, other than that of a black skin; if he had perused the laws of the legislature of Louisiana, and of the municipality of New Orleans, imposing grievances, disabilities, and penalties upon colored people, guilty of no moral offense—if he had seen the gangs of colored men working in heavy chains on the streets of New Orleans, for no other offense than that of endeavoring to flee from oppression—if he had seen, in New Orleans, as others have done, female slaves frequently beaten by brutal masters till they were unable to stand, and their backs clotted with blood—if he had seen, as others have in New Orleans, the slave, at the age of 70 years, obliged to return five-sixths of the income of a severe toil, to a master or mistress, who, or whose predecessors, had, many years before, sold forever from his sight his wife and all his children—if he had seen the rack applied, shortly before the date of his letter, to a colored man in the New Orleans prison, until he was forced to confess that his name was different from the real one, and that he had committed arson and murder in St. Louis, although, as it was afterwards clearly established, he was entirely innocent—if he had seen the colored slave, not long since, deliberately beaten and trampled to death by his master, in the populous city of Louisville, whose shrieks were heard, and his torments known, for more than an hour, by the surrounding population, without any interference to relieve the victim; and this for no other offense than having passed the night at a neighbor's, where he had leave to pass the evening—if he had seen the murderer then deliberately mount his horse, and depart, without arrest—if he knew that the public authorities offered no reward, and that he is to this day unpunished—if he knew that, within some three years past, there have been two cases of deliberate burning a slave to death at the stake, without trial, in the presence of many spectators, and that the authors of these outrages, though well known, were never prosecuted—if he knew that in New Orleans, and many of our seaport towns, colored men, arriving in vessels from the neighboring States, are instantly thrown into prison, because of their complexion—if he knew that in the District of Columbia, under the legislature of the whole nation, as well as in numbers of our individual States, men are almost constantly thrown into prison because they have not about them proof of their freedom, although there is no evidence of their being slaves, and that these men, although not slaves, are afterwards sold into slavery to pay the expenses of the unfounded prosecution against them, and of their unjust imprisonment—if he knew that in one-half of the Union there is no freedom of the press on the subject of slavery, to compare with that which prevails even in Ireland on the subject of repeal, or in England on the subject of the charter—if he knew that our Congress had suppressed the right of petition on this subject—if he knew that our postmasters had suppressed the right of transporting, by mail, publications on this question—if he knew that, shortly before the date of his letter, a minister of religion was obliged to fly secretly from Mobile, for having spoken to his congregation in mild disapproval of slavery—if he knew that another minister, near the same time, was tarred and feathered, in South Carolina, and obliged to leave the State, for having spoken in private exhortation against this practice—if he knew that an estimable citizen was recently arrested, and imprisoned, in Maryland, for attending a public convention of slaveholders, with a view to report its proceedings—if he knew that, in a large portion of our country, while there is freedom to preach Catholicism, Episcopacy, Methodism, Presbyterianism, and Judaism, there is no freedom to preach Christianity, if an essential part of Christianity be the doctrine of doing as we would be done by—if he knew that the colored population, generally, whether free or slaves, are not permitted to hold meetings of worship, except under peculiar circumstances, with some of the tyrannizing class present, to see that they do not preach that kind of Christianity to which we have referred—if he had read the statement of senator Johnson, of New Orleans, made to Congress, respecting the immense destruction of life among the slaves, by the excessive toil and hardships of the sugar plantations of Louisiana—if he had considered what human nature is in England and Ireland, and what would be the inevitable tyranny and oppression practised there, and the misery and persecution suffered, if every man of one class had the power to control and punish, at his caprice, any man of another class, whom he could buy, without his own consent, with no efficacious laws to restrain the injustice and perversity to which a portion of the human race is prone; if he knew the laws in relation to the education of slaves, their food, clothing, and punishment, to which we have before referred; if he knew that in most cases they are denied a jury trial, and, indeed, any trial at all; if he knew that the murderer of a slave is never punished like other murderers; if he knew that in the non-slaveholding States, halls are burned because slavery is discussed in them, colored men robbed, beaten, and killed, because of their complexion, or because they walk the streets in temperance processions, such as the whites freely form, or because they work where they can find employment; if he knew that the free colored people, partly by the laws, and partly by force, sustained by public opinion, are excluded from a large portion of business and employment open to the rest of the community, as well as academies, colleges, and scientific and literary lectures; if he knew that recently, in New Orleans, an agent of a Bible society was arrested for distributing Bibles to slaves, that he was taken before the mayor, and reprimanded, and cautioned to abstain for the future; if Mr. Mooney knew these, or a small portion of these facts, he could not have asserted with candor, that there was "no individual who suffered from persecution, or want, or cold," in the United States.

You are doubtless aware of the erroneous impressions which foreigners, who pass through Britain and Ireland, and view only the surface of society, form as to the real condition of the mass of the people, and hence you may readily conclude that Mr. Mooney has derived his opinions from association with the oppressors, and not with the oppressed.

We have been gratified to observe that, at your meeting, the lord mayor of Dublin exposed the sophistry of some portions of the letters to which we have adverted. We see, however, that he appears to have derived from those letters the impression that abolitionists in this country advocate resistance to the laws. We are not aware that any abolition society, or any abolitionists, recommend forcible resistance to lawful authority.

That kind of resistance which refuses voluntary action in support of an unrighteous law, they do advocate. They know of scarcely an individual in the world who does not advocate it in certain cases, after the example of Daniel, as recorded in the scriptures. We believe that Daniel O'Connell was first elected to parliament in opposition to an existing law, and that many of your members have advocated a refusal, a voluntary refusal, to pay tithes. With our views, we cannot recommend to any one to be active in compelling a fugitive to return to slavery, whatever law may command it.

It is proper that you should understand, that some of the laws which abolitionists do not voluntary obey, forbid them to give food, clothing, or shelter to the hungry, naked, or houseless fugitive, unless it be with the express view of returning him to captivity. We cannot believe that you would advise a voluntary and active compliance with such laws—inasmuch as they were certainly intended to inflict the three evils which Mr. Mooney asserts have no existence in this country.

We have thought it right to address to you this letter, because an attempt is made, partly through an appeal to the selfishness of the human heart, to divert your sympathies from the oppressed slave, and to check the exertion of your influence in his behalf. Though we rely mainly on the efforts of our own population for success, yet we solicit the countenance of all the good and wise throughout the world, towards our most righteous cause, and we venture to hope that, in reference to Ireland, at least, we shall not be disappointed.

Signed by direction, and on behalf, of the Executive Committee of the Anti-Slavery Society of Eastern Pennsylvania, DANIEL NEALL, *Chairman.*

HAWORTH WETHERALD, *Secretary.*

Philadelphia, September 20, 1842.

From the Bengal Spectator of Jan. 15.

VISIT OF GEORGE THOMPSON TO INDIA.

The origin of Mr. Thompson's concern in the affairs of India, may be traced to the intelligence which reached England in 1838, of the ravages of the famine which destroyed so many of our countrymen in the upper provinces at that period. Immediately before, Mr. Thompson had been actively engaged, in connection with other British philanthropists, in seeking the abolition of the system of negro apprenticeship; and in the month of August of that year, witnessed the successful termination of his labors, in the complete personal enfranchisement of the colored population of the British West Indies. Mr. Thompson then associated himself with the "Aborigines Protection Society," stipulating at the time, that he should be permitted to direct his attention, mainly, to the condition of the natives of India. While connected with that body, he became convinced that a *separate* association was required, for the diffusion of information respecting the state of things in this country, and in consequence of that conviction he resigned the situation he then filled, and succeeded soon after in organizing a provisional committee, for the formation of a "British India Society, *for the improvement of the condition of the native population.*" In the month of July, 1839, this society was instituted at a public meeting, held at Freemasons' Hall, London, Lord Brougham presiding on the occasion. In a short time, owing to the addresses of Mr. Thompson, auxiliary societies were formed in many of the cities and principal towns in England and Scotland. Mr. Thompson's views on Indian questions, and more especially on the subject of the revenue system, were the occasion of considerable controversy, and the *Edinburgh Review*, and other periodicals, deemed it expedient to enter upon the defense of the existing state of things. Mr. Thompson, however, continued his labors in the cause he had espoused, and in addition to his lectures, established a monthly newspaper, entitled the *British India Advocate*, and also qualified himself to sit in the court of proprietors of India stock. In the beginning of the last year, he was induced to comply with the earnest and unanimous wish of the anti-corn law party in England, that he should devote himself for a time to the advocacy of the entire abolition of the corn laws, receiving the assurance of that large and powerful body, that, on the termination of their struggle, he should have their cooperation in the cause of British India. In the month of September last, Mr. Thompson was solicited by the liberal electors of the town of Southampton, to offer himself as one of the candidates for the representation of that borough in parliament; and in company with Lord Nugent as his colleague, conducted an honorable but unsuccessful struggle, on the principle of entire purity of election. In his address to the constituent body, he stated that his chief motive for desiring a seat in the house of commons was a desire to render additional service to the case of the natives of this country. It is a fact equally honorable to both parties, that some of Mr. Thompson's principal supporters in his attempt to enter parliament, were persons of decidedly opposite political views on matters of English administration. Mr. T.'s health having suffered from incessant public efforts during eleven years, he resolved to take a respite from the exciting occupations in which he had been so long engaged, and to employ it in a journey to this country. His object in coming here is, we fully believe, to make himself as conversant with the actual state of things as his time and opportunities will allow, and to correct any erroneous impressions which he may have received, while viewing the country and people from a distance. Mr. Thompson emphatically disclaims all factious hostility to the government of India. He avows himself ready to bestow credit and commendation wherever they are deserved, and to make all just allowance for the many and great difficulties which are opposed to the carrying forward of ameliorative measures. With this object, and with these feelings, Mr. Thompson is a visiter and sojourner in our land. We trust that those who have been loudest in their complaints against him, of inaccuracy and exaggeration, will be foremost in affording him all possible facilities for the attainment of sound information, that, whenever he may return home, he may be able faithfully to describe the condition of the people, and the character and operations of the government in its various departments.

From the Western Citizen.

IF SHE IS YOUR SLAVE SHE CAN GO.

The following case occurred some years ago, at the town of Little York, Pennsylvania.

A free colored woman from Baltimore, Md, had gone to York to visit some friends, and was about to return. She went to the stage office to pay her fare, but was told that she could not go, because there were not "blacks enough to make a load." She went and sat on the step to weep, when Rev. ——, a reformed sailor, came along, and asked the cause of her grief. She told him her story.—He pointed her over the way to the hotel where the stage was to stop, and bid her go there and wait. "I am going to Baltimore, and I will see that you get there."

He then went to the stage office, entered his name on the way bill, and told them where to call for him at the hotel.

When the stage drove up at the door, he took the woman's band-box, and bid her follow him. As they approached the stage, the following dialogue took place between him and the driver.

Driver. That nigger can't go!

Minister. What nigger?

D. That nigger wench.

M. What nigger wench?

D. O, you must be a fool; that black woman.

M. Yes, she can.

D. Well, she shan't

M. Why?

D. Because there are four gentlemen in now, and they wont ride with her.

M. Well, I am going too, and that will make five gentlemen, and yet there will be room for her. I have paid for two seats, one of them is for her; my name is on your way-bill, and don't you dare to leave me.

D. O, *if she is your slave, she can go!*

M. It is none of your matter who she is; and opening the stage door, says he to the woman, "Come ma'am get in, and take that back seat."

Here the strife of words ceased, and the stage went off. When they stopped to dine, the noble protector carried his politeness out, by ordering dinner for two.

When they came to sit down, the landlord objected, but the kind-hearted minister insisted on his right, and the woman sat down and took her dinner. When the stage arrived at Baltimore, he ordered the driver to stop at her door, alighted, and delivered the woman safely and kindly to her husband, who refunded him his money, and added many thanks.

I have this case from that excellent man himself, and allow me to ask two questions.

How surperlatively mean and slave-like is that spirit in northern stage drivers, steamboat captains, and railroad conductors, that will carry slaves, *only* because along with their masters or mistresses, but at the same time will reject and abuse, and insult a free person!

Mr. Editor, was not that reformed sailor a Samaritan *good* and true? That was not amalgamation; but it was acting the part of a humane protector, just as he would have been glad to have some one act by his wife or daughter, had she been thrown among strangers. A few such persons among us, would break the back bone of a wicked caste.

From the Richmond (Va.) Whig.

TEXAS AND SLAVERY.

We give place willingly to a long, animated article on the subject of Texas and slavery, a subject destined to occupy much of the public mind, and to awaken, possibly, the most excited passions.

But the reasoning of the author, specious as it is, does not reach our convictions. We care not *who*, whether British philanthropists, or American fanatics, or both, are operating in Texas, and procuring the result of the eradication of slavery, which we believe about to ensue. We care not whether she is to continue slaveholding, or to be made by British abolition influence, non-slaveholding. In either case we are opposed to her annexation to this country on constitutional grounds, and grounds of safety and self-defense to those who now form the Union.

We lay down this proposition with the utmost confidence, that it is conforming to human nature, and that the event will verify it. *If slavery is perpetuated in Texas, the North will dissolve the Union, before it will consent to the annexation. If slavery is abolished there, as we feel confident it will be, then the South* will dissolve the Union, rather than submit to such an overwhelming acquisition of strength to the non-slaveholding interest in the federal government!

The horns of the dilemma are equally fatal. There is only one way to escape this most menacing danger, and that is, to leave Texas to herself; and if we could have any influence with our countrymen, it should be devoted to beseech them to dismiss, now and forever, the thought of incorporating her with this Union! She is an empire in territory—as large as Virginia, Pennsylvania and New-York united—with a most delicious climate, and gloriously fertile—able to support a population of thirty millions, and to defend her liberties against a world at arms.

Let her take her own stand against the nations of the earth, in any form, and with what institutions she pleases! but let her not sink this Union, and the splendid experiment it is making for the promotion and happiness of the world. Let all the advantages of our alliance, our friendship, and our trade be hers, a community of intercourse, of a common parentage, and common principles; but let us consider this Union as something too sacred to be risked by the indefinite expansion of territory, and incorporation of incongruous elements.

For ourselves, we regard the annexation of Texas as so fraught with disaster to this country, that we had rather the American people had to encounter, in hostile conflict, Bonaparte and the army of Italy. The last would be a temporary and vanquishable evil! The first would be one whose unhappy effects no sagacity could foresee, no wisdom guard against, and no valor repel. It would literally be embarking on a vast ocean of experiment, without rudder to steer by, or a compass to ascertain your position.

We have *country* enough, and too much. Our patriotic affections are already diffused over too wide a surface. Sparta had not a territory so large as the county of Albemarle! Nor Athens larger than the notorious county of Madison! Yet these two little States, by intellectual superiority and discipline, not merely held the world in awe, but are transmitted to all posterity as the brightest examples of what man can achieve, when he is free and enlightened.

Let England, if she can, establish a controlling influence in Texas. As friends of the human race, we do not object to it. She cannot so much advance our interests, as by conferring upon Texas the love of justice, of law, and liberty, which so pre-eminently distinguish Great Britain.

From the Hartford Times.

INTERESTING PAPERS.

The steamer Eagle, from New-York, arrived at our wharves a few days since, with a large quantity of paper shavings, rags, &c., consigned to a paper manufacturer of this city. On opening the sacks, it was found that four of them contained the papers of Aaron Burr, being correspondence on various subjects, legal opinions written out at length, briefs, letters from the most distinguished persons of the age, copies of important wills, &c. In short, the papers comprise almost every subject that would naturally fall in the way of that extraordinary man. Many of our citizens procured from the deck of the vessel, as the papers were strewed about the deck, original letters from General Washington, gentlemen of distinction in Etrope, private correspondence, &c. One gentleman told us, that he picked up a deed, drawn more than two hundred years ago, which conveyed a large tract of land, embracing the spot on which the city of Albany now stands, for the value of about $300; the deed was from the Indian proprietors, and contained the drawing of a large *turtle* on its face. Curiosity soon became active about the city with regard to these papers, and many persons procured some of them. The Connecticut Historical Society, however, we understand, purchased the entire lot after they had been exposed two or three days. We would suggest to those persons who procured any portion of these papers, whether it would not be better for all concerned, if they would deposit them with the Historical Society, so that all of them may be kept together. The depositor can withdraw them hereafter if he pleases. We do not know how these papers, making in all something like a cart load, came to the destination they were here found in.

Communications.

REPORT.

Of the acting committee of the New-York Association of Friends, for the Relief of those held in Slavery, and the Improvement of the Free People of Color.

Although, in pursuing the path of our apprehended duty, we may appear to have done but little during the past year, yet we have rejoiced in the evidences afforded that the hand of Omnipotence is effecting much towards the extinction of slavery in our land, through weak, as well as through more powerful instrumentalities.

The very limited funds of this institution have been exclusively expended, since our last report, for the benefit of the free people of color—viz. twenty dollars, as directed by the general association, fifth month, 1842, towards the completion of a schoolhouse for colored people, in Highland county, Ohio, on the application of Lydia P. Mott. Fourteen dollars additional were also subscribed by individuals towards that object; all of which has been remitted. The residue has been absorbed in the support of our own school for colored adults, in this city; the expenses of which have amounted to sixty-six dollars and sixty-eight cents. Eighteen dollars and seventy-five cents were paid by the pupils themselves. It will be seen, by the treasurer's report, that the money placed in his hands covered the amount; leaving us clear of debt, but destitute of funds for the coming year.

We have the satisfaction of being able to state, that members of both sections of the Society of Friends have contributed their aid to these schools. Among the donations, we would mention the receipt of a large box of excellent candles, given for the use of our school, each of the last winters, by our friend, Wager Hull. This school has not been so large as in the winter of '41 and '42; not averaging over twenty-five. The improvement and conduct of the scholars have, however, been of the most satisfactory character.

The existence of an evil of the magnitude and atrocity of American slavery, in any land, unless met by strong efforts for its removal, affords irrefragable evidence that the religion and morality of that country are at a low ebb. And although this giant sin had doubtless greatly paralyzed the moral and religious feeling of this nation, and infected, more or less, every religious body in it, yet in the convulsive throes by which she is seeking to cast off the deadly incubus, there are grounds for hope. We trust those throes will become stronger and stronger, until the deliverance of our beloved country be effected.

Some arguments against anti-slavery action we have heretofore answered; but there are others, to which we wish now to advert. It is said that the guilt of slavery in this land lies with our ancestors, who introduced it. Can anything be more fallacious? They, and the victims of their cupidity, have long since gone to be confronted before their general Judge. But shall Americans seize upon innocent, new-born infants, as they annually do, by tens of thousands, and having the power, doom them to unmitigated slavery, with no better plea than that their forefathers were guilty of like injustice? If those did it unwittingly, in the darkness of past ages, do these do it in like ignorance now? And this in the face of their own solemn declaration to the world, "that all men are born free!" It has been said,

"Of all the ills the human race endure,
How small the part that kings can cause or cure."

There is force in this remark, when applied to a numerous nation, over whom there is but one despot. But when two and a half millions of people, filling to each other all the various relations in life, are seized and subdivided between three hundred thousand irresponsible tyrants, the power to inflict an amount of individual suffering on each is tremendously increased. A nation that can boast of its transcendant civil and religious freedom, and be thus composed of grinding, petty despotisms, and that can behold, unmoved, the members of its purest religious bodies expelled from their several communities, for testifying against the enormity, what will the world think? What ought it to think, of a nation thus boasting, and thus acting? But we trust our beloved country will not long be thus obnoxious to the charge of rampant hypocrisy. Thousands of warm hearts have been touched by the divine finger, and aroused to labor for their own and their country's redemption. We are told that it is blasphemy to suppose that the Almighty cannot do His own work; and that in His own time He will remove evils from the world, without human agency, if such be His will. Thus slavery, war, intemperance, and the suffering poor, are to be left to Him. Let those who thus speak, prove their sincerity, and confidence in Providence, by ceasing to plough, to sow, and gather into barns, and their empty granaries will soon rebuke their presumption.

We often hear it proclaimed that we ought to pay the masters for their slaves. Henry Clay, in advocating this doctrine, has at the same time shown its utter impracticability. Twelve hundred millions of dollars he declared would, at a low valuation, be required to effect the purpose. All this, said he, must be raised in the free States; as it would be unreasonable to ask the inhabitants of the South to raise money to pay themselves. Now, the doctrine of compensation, rightly understood, we approve. Friends on Long Island, when they liberated *their* slaves, understood it to mean compensation to the *injured*, not to the *injurer*. Committees were therefore appointed to value the time of the slaves liberated by Friends, after they became of age; and the late master was required to pay his former slave the sum awarded, which was done. The slaves in the South, however, ask not this measure of justice for the past; they ask only that the heavy hand of the oppressor may be withdrawn in future. It seems reasonable that we of the North should pay in the same proportion towards the liberation of southern slaves, as the South did towards the liberation of ours; and no more. We rejoice to learn that, notwithstanding the obstacles in the way of their deliverance, more than one thousand slaves annually escape from the land of bondage. The vigilance committees have effected, with very limited means, a vast amount of good in aiding the hunted fugitive; and we would earnestly recommend that Friends should everywhere extend to them their active and effectual support.

It is lamentable to learn that the slave trade continues to ravage the coast of Africa, to an enormous extent. And such is the mercenary and antichristian character of the governments called Christian, that whenever we see them perform an apparently righteous act, we at once look for some extraneous influence operating on them, to which to ascribe it. Thus the moral sense of England and America were brought to bear on their respective legislatures, inducing them most reluctantly to declare the African slave trade to be piracy. Philanthropists, in the former country, soon saw that it was in vain to hope for its termination, except with slavery itself; and the abolition of slavery was therefore urged, and carried in all the British West India Islands. This most completely effected the object, as respected those islands, and has been crowned with an improvement in their moral condition, far beyond the warmest anticipations of the benevolent. In the meantime, the United States have not only extended and strengthened their system of slavery, by every means in their power, but have also established and encouraged a slave trade on their own coast, *by and in* their own people, that may soon exceed in magnitude that of Africa itself. Can such a nation be deemed sincere in their disapproval of the African slave trade, when they are thereby monopolizing to themselves the breeding of slaves for the market? Hence, we hear the regret expressed in Congress, that our government should ever have consented to stigmatize the *slave trade* as piracy. Hence, too, the demand that every slaver or pirate, which hoists the American flag, shall not be even visited by a British vessel; thus giving complete impunity to slave dealers of all nations, who, in general, employ American-built vessels in that traffic.

The increase of slaves in the United States is often urged as an evidence of kind treatment. There is deception in this. The culture of the sugar cane in Louisiana is exceedingly destructive to human life; and the stock of slaves there is only kept up by continual importations from the slave-breeding States, and from Cuba. Well-informed members of Congress have estimated that fifteen thousand foreign slaves are annually imported into the United States. (See Judge Jay's late work.) There is reason to believe, that the whole influence of our government has recently been exerted to induce France to abandon her design of abolishing slavery in her own colonies, and withhold her co-operation with England to put an end to the slave trade, in order to render the atrocious system in the United States the more secure. Meanwhile, the conflict between the antagonist principles of slavery and freedom goes on in our land. The literature and moral sense of the whole world condemns us, and we are persuaded that the accursed system will not long be endured. We conceive it must terminate speedily, in mercy or in judgment. Oh, that our beloved country may bring forth fruits meet for repentance, and be saved from the destruction that otherwise awaits her. And we would earnestly recommend that Friends, everywhere, clear, as far as practicable, their own hands from participating in the gain of oppression. Example, corresponding with precept, would then give weight to their testimony.

Let your light shine before all. It ill becomes members of a religious society, that proclaims to the world its belief in the universal extension of divine grace to every rational being, sufficient for redemption, preservation, and final salvation, to urge sectarian exclusiveness. Ill does it become one of these to say to a child of the same heavenly Parent, "Stand by thyself, for I am holier than thou."

There is one baneful fruit of slavery, which we cannot pass lightly over; believing, as we do, that it tends greatly to paralyze every effort made by the free colored population to elevate themselves in the northern States, and at the same time degrades the character of our white population, as men, and as Christians; we mean the prejudice against color—the pride of caste. Some of the members of our small, but widely-spread association, have borne a testimony against this evil, which we trust will be as availing, as it has been honorable. The power of principle over interest having induced at least one individual to refuse to receive his dividends on railroad stock, on account of the gross injustice exercised by its managers towards that deeply injured people. We conceive that this prejudice in some of its manifestations, approaches very nearly to blasphemy; and that *love to God* cannot dwell in any human bosom, without bringing forth its natural fruit, *love to man.*

Signed by direction and on behalf of a meeting of the general association, held in New-York, fifth month 30th, and sixth month 1st, 1843.

CHARLES MARRIOTT, } *Clerks.*
SARAH P. MARSHALL, }

P. S. Distant readers may be informed that this association now consists of seventy-two members; and being confined exclusively to members of the Society of Friends, it was deemed necessary last year to add another article to its constitution, which was done, as follows:

ARTICLE VI. Disunion from the Society of Friends, growing out of the faithful observance of its testimony against slavery, shall

one. If we do nothing more, we spend our time in vain. Oh, may we be aroused to faithfulness, and not look back, or forward, beyond the light; but keep close up to it; keep close to God, and He will lead us on in righteousness, by which we shall be enabled to strengthen one another's hands, and rejoice together in love, and thank Him, and take courage. ELIAS HICKS.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 15, 1843.

"NONE SO BLIND AS THOSE WHO WON'T SEE."

On the last page we have given an interesting sketch of South Carolina, from the Knickerbocker. The writer plainly perceives that slavery is a blight and a mildew upon every society it touches; but he talks, in a whining vein, of "the utter inability of human reason to devise a remedy for this great evil."

As an answer to this, we have placed directly under it, an account of the Emancipated Peasantry in the British West Indies. "Now, all these things happened for ensamples, and are written for our admonition." "If the prophet had bid thee do some *great* thing, wouldst thou not have done it? How much rather, then, when he saith to thee, Wash and be clean."

LAYS OF MY HOME.

This is the title of Whittier's new volume of poems, very neatly and tastefully published, by W. D. Ticknor, of Boston. It is full of spirited verses—some of them in Whittier's best vein. The following is the dedication to John Pierpont:

"Not as a poor requital of the joy
With which my childhood heard that lay of thine,
Which like an echo of the song divine
At Bethlehem breathed above the Holy Boy,
Bore to my ear the Airs of Palestine—
Not to the Poet, but the Man I bring
In friendship's fearless trust my offering:
How much it lacks, I feel, and thou wilt see,
Yet well I know that thou hast deemed with me,
Life all too earnest, and its time too short,
For dreamy ease and Fancy's graceful sport;
And girded for thy constant strife with wrong,
Like Nehemiah, fighting while he wrought
The broken walls of Zion, even thy song
Hath a rude martial tone, a blow in every thought!"

A FAST FOR SLAVEHOLDERS.

"The governor of Alabama has appointed the third Friday in June as a day of fasting, humiliation and prayer, that the State and the Union may be relieved of their pecuniary embarrassments."—*Louisville Journal, June 2d.*

"Is it *such* a fast that I have chosen? Wilt thou call this a fast, and an acceptable day to the Lord? Is not *this* the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke?"—Is. 58.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes."—Is. 1.

☞ The Address to the Slaves, and to President Tyler, on the first page, are for sale, in pamphlet form, at No. 25 Cornhill, Boston.

YANKEE BOLDNESS.—George Latimer, the famous Virginia slave, Frederic Douglas, likewise a fugitive slave, and Charles Lenox Remond, a gentleman of color, are placed on the Boston anti-slavery committee to wait on President Tyler, with the Address.

Anti-Slavery Items.

THE UNITARIAN ASSOCIATION.—It is encouraging to observe how the figure of the fettered slave rises up in the midst of all gatherings of the people, civil or ecclesiastical. Among other sects he has been busy and troublesome for several years; but though the Unitarians have furnished full as large a proportion of anti-slavery men as any other class, their views of church discipline have naturally prevented their dealing with the slaveholder in the form of excommunication, which is now becoming so general among other sects in England and the free States. But into the Unitarian association, also, has the dusky ghost of the bondman found its way.

At the late anniversary in Boston, the Rev. John Parkman, of Dover, New Hampshire, alluded to the most active and energetic religious sects of the North, in their connection with the negro slavery of the South. A slave escaping from his southern master, might hear, for instance, in a Baptist church of New-York, of the free spirit of Christianity; and yet perhaps the very preacher has written a defense of the divine institution of slavery; he goes into a Methodist church, and there he finds that their judicatories had adopted that black principle of southern laws, that no colored man's oath shall be taken against a white man's: he goes into an Orthodox meeting, and the minister in the pulpit may be the very man from whom he had run away. The Rev. gentleman then related a story of a great revival preacher in Baltimore, having in his pocket, in the pulpit, the manacles with which to handcuff a poor colored girl, who had escaped from bondage.

He had no fault to find with the efforts of others, but thought that liberty was more needed than the missionary spirit. He protested against the selfishness of thinking of one's own salvation, regardless of others' needs. Men, said he, are now coming out of the Church, because the Church deserts great principles. He offered to propose a resolution on the subject, but gave way to a point of order.

Rev. William H. Channing, of New-York, urged the claims of poverty and labor, the slave of the South, and the poor man of the North, upon the efforts of Christians, and prayed that these sentiments might be written upon all hearts.

Rev. James F. Clark wished to hear Mr. Parkman's resolution, and then he should know whether or not he would vote for it; if we had the true spirit, we need not be afraid to take hold of any cause, or treat any subject. He related an anecdote of Dr. Channing to this point. A gentleman who had frequently conversed with him upon the subject of slavery, before he commenced writing upon it at all, was always told by the doctor how much he grieved at the manner and tone of the abolitionists, their harsh and bitter style. He at last got tired of hearing it, and with some warmth answered him, "Well, and if that is so, what is to hinder you from speaking on the subject in a *good* spirit? Does that excuse you for being silent and *dumb?* You ought to act the more promptly, and set an example." The gentleman having got thus far, recovered himself, and his old reverence for Dr. Channing; he was ashamed that he had spoken with such freedom; but the doctor sitting a moment in silence, at length said, "Sir, you are right, and I accept your rebuke." We have only to imitate the spirit of that great man, and we shall have no cause for fear.

Mr. Parkman introduced the following resolution, with some explanatory remarks:

Resolved, That the Executive Committee of the American Unitarian Association, be instructed that whenever an application is made from a slaveholding State, for missionary aid, with the missionary be sent a solemn protest against slavery; and that no missionary shall be sent, who is not decidedly opposed to the institution of slavery.

REV. CALEB STETSON of Medford, rose in support. He said, that he would rather make a speech on this, than on any other subject. It lies at the foundation of Christianity. I reverence, said Mr. Stetson, abstract truth, the absolutely true, and good, and beautiful. I revere the soul of every human being. I see in him, the brother of Christ, and my brother. If he is beaten, I feel his stripes; the iron that afflicts him, enters my soul. I recognize the rights of the mind, as absolute; the right to knowledge, to read the great book of nature, to study the works of God, the hand writing of the Creator every where. He closed with urging the adoption of the resolution.

Rev. Mr. HEDGE, of Bangor, proposed a slight modification of the resolution, which was not accepted by the mover. H. H. FULLER, esq. moved to lay it on the table. He considered it ridiculous and foolish, to send missionaries with a formal protest against a particular sin, to which his hearers are supposed to be given. It was not the true way to convert them. Rev. Dr. FRANCIS PARKMAN seconded the motion. After some conversation upon this, a motion for an adjournment without day was made and carried.

THE NEW ENGLAND ANTI-SLAVERY CONVENTION.—The Boston Christian World, after giving some account of the proceedings, says:

"We state something of that we have heard. How can we speak of the convention itself?—What numbers! what deep interest! what strength of purpose, and what outpouring of soul! Look at the Wednesday evening meeting in the old "cradle of liberty." Crowded full. Listen to the simple story of George Latimer, who, when he was announced as having been a slave, made men start, in whose mind the slave is only a dark black man a stupid, utterly degraded being. He stood there with a skin of as pure white, as any man before him showed, and with a form as erect, and with a countenance illuminated with the same spirit as beamed from all around. In a simple manner he spake of his slavery, read the advertisement for his absconding wife,—told of his aged mother, with twelve living children, dwelling alone in her blindness, and her extreme old age, without a child near her, to comfort her by a word, or to bless her with a cup of cold water. These children, his brothers and his sisters, have been torn from her, and sold under the hammer, into different States. What more unmixed misery than this! What so sad in human history! How heart-breaking the story! We have men among us who laugh at these things. But there were tears shed at Faneuil Hall that evening, which never fell for the slave before. There were new hearts, great and good hearts too, touched by his wrong, and his wo, that evening, which will beat for his deliverance till death."

SPIRITUAL GUIDES.—Rev. Dr. E. S. Ely has accepted a call to the pastoral charge of the second Presbyterian church at Washington.—*Baptist Register.*

This is the same Dr. Ely, whose purchase of "Ambrose," "for his own good," made so much capital for the pro-slavery papers, several years ago. Subsequently the mania for getting rich by speculation, seized him. He purchased a large number of slaves, and some 100,000 acres of land, under such circumstances that he was publicly charged with swindling, in Missouri, and we believe, indicted for it. His slaves, Ambrose included, were sold under the hammer, and his riches "took wings." Now, this incubus is fastened on the only Presbyterian church in Washington that has no slaveholding members! God send them a "good deliverance."—*Albany Daily Patriot.*

According to the New-York Evangelist, this "ambassador of Christ" is still a slaveholder. Speaking of Dr. Ely's speech on slavery, in the late general assembly, it says:

"The doctor here went into a graphic and humorous account of his own doings in slavery, from the purchase of Ambrose, whom he still retains as a slave, to his acquisition of, we think, ten more, some by purchase, and others by birth, in his household. He said they were all remarkably happy—had refused to accept their liberty, whether on condition of going to Africa or not, was not stated."

The Pennsylvania Freeman, in a very interesting report of the doings and sayings of this Assembly, represents the Rev. Dr. Hill, of Virginia, as saying:

"There had been some abolitionists in his neighborhood, endeavoring to incite the slaves to insubordination; but, fortunately, they were interrupted in their infamous purposes, and some of them were lynched. *And he believed they deserved it!* [Great sensation.] He was no advocate for lynching; but he did believe that there were extreme cases, which called for extreme measures; *and this was one of them.*"

TEXAS AND SLAVERY.—The suggestion that Texas may soon rid herself of the blight and curse of slavery, and take a proud rank among the free nations of the earth—free internally and free from foreign domination, and the dread of foreign aggression—is calculated to awaken a strong and lively interest throughout the civilized world. Although first made known to us by the New Orleans papers, we have reason to believe that the subject has been deliberately considered by a good portion of the people of Texas themselves, and that they have arrived at the right conclusion. How, indeed, could they arrive at any other? They have only to contrast Ohio with Kentucky—the latter an older settled, and more fertile State, with a decided advantage in climate and position—or Indiana with Mississippi—to see where their true interest lies. Texas, as a free nation, might have one hundred thousand immigrants next year—not the bankrupt profligates who run off their negroes from the Southwest, but men of strong arms and stout hearts, who would go there to work, and bring her out of her troubles. She might have any loan she desired; though, indeed, she would hardly need any; for she could now laugh at all the efforts of her enemies. But with freedom her foes would be converted into friends. Mexico would be constrained to accept just terms of pacification, and all would be well. The immigrants would fill her with money. Why should she not try? She has hobbled on for years with slavery, growing poorer and weaker every year; why not now make the experiment of FREEDOM? It could not turn out otherwise than well.—*N. Y. Tribune*

THE ANTI-SLAVERY POEMS OF JOHN PIERPONT. 18mo. pp. 64. Boston: Oliver Johnson, 25 Cornhill. 1843.—This compilation professes to embrace all the poems that Mr. Pierpont has written on the subject of slavery, and is printed in a uniform style with those of Mr. Garrison, which we noticed a fortnight since. Mr. Pierpont's lyric muse has been so prolific on various subjects, and his fame is such, that a critical notice of these pieces is not to be expected; moreover, they are all well known to those who ever read anti-slavery poetry, having appeared separately, in divers ways, as they were written. If, however, we were to designate those which seemed, upon a hasty comparison, the most striking, we should name "The Gag," "The Liberty Bell," and "The Fugitive Slave's Apostrophe to the North Star." They were written, evidently, under the pressure of feelings of which the language and imagery used were the genuine and necessary expression, and such poetry will ever attract, enchain any mind at all in sympathy with its main ideas. Every great movement, and every event, indeed, intrinsically great or small, which becomes the subject of much comment or attention, will almost always find itself celebrated in song; and the anti-slavery enterprise has not been without its poets, among its other advocates. Setting aside the occasional pieces which have appeared in the corners of friendly journals, many of them, of course, of no particular merit, and some of them worth more than much poetry which has gained a far greater currency, we have now, in neat and permanent collections, the poems of Professor Longfellow, Mr. John G. Whittier, Mr. Garrison, and Mr. Pierpont—names, each of them, of no mean importance. And in recurring from memory, to most of these, we are compelled to say, that, judging from the impression they have made on our own and on other minds, they deserve far greater commendation than those who have held the sceptre of criticism among us, have, so far, been ready to award them. If a man has the poet in him, if he can ever sing worthily, is ever inspired by his muse, we beg to know by what power could he be more thoroughly aroused, more truly inspired, than by the impulse of devotion to a cause so holy as that of human rights, so imperative as the cry of abused humanity, so touching as "woman's wail and man's despair," and so exciting as a warfare for the freedom of the slave? Some of these anti-slavery poems are rare specimens of richness and intensity. And we should not envy the man who could read without a thrill in his veins, and a pause in his breath, some passages from the poems in some of the collections we have named.—*Boston Christian World.*

SLAVE LAWS OUTWITTED.—One of the points of incompatibility of slavery with any system of law adapted to civilized society, is the impossibility of securing the ends of public justice under the exclusion of negro testimony from the courts. A case has recently occurred at the seat of government, which shows that the government itself is rendered impotent by the allowance of slave law in the ten miles square. A man named Dowden has been taken up, for stealing treasury notes out of the United States Treasury. He was clerk in the registry of the treasury, and engaged a negro man named Robinson to carry a parcel of treasury notes to a woman residing in Baltimore, and after she failed to dispose of them, Dowden employed Robinson himself to sell them, who made some attempts, but ineffectual, and finally Dowden was arrested. The evidence against him and the dilemma, is thus stated in the Globe, of May 12:

"We make the statement that Dowden gave the treasury notes to the negro man, Robinson, on the negro's word—which is not evidence against a white man. But the negro's word is supported by the evidence of respectable persons, who saw Dowden give to the negro, in the market-house, the letter to Mr. Spice, requesting him to say nothing about the treasury notes; by other circumstances, and by the negro's story being a very straight and connected one."—*Emancipator.*

SLAVES FLYING TO CANADA.—Twenty runaway slaves passed through Cleveland week before last on their way to Canada. Fifteen were from one plantation in Virginia. Their master soon after arrived, offering $1,200 for their apprehension, but he arrived just three days too late. The people of Ohio had, in double quick time, shipped them to the dominions of the British queen. The poor planter, no doubt, considers it a great loss, while we suppose the slaves consider it a greater gain. Riches, we are told, take to themselves *wings* and fly away, but in this instance *legs* took them off.—*N. Y. Sun.*

"MIND YOUR OWN BUSINESS," are said to be the words of the eleventh commandment. We should like to know what business American citizens, native or adopted, have, to move in reference to the O'Connell agitation in Ireland, for a repeal of the Irish Union. With what propriety can Moses G. Leonard, or any other member of Congress—or indeed any American citizen—take part in popular meetings, the influence of which, if any, is to foment a civil war in a nation with which we are at peace? Nay, not only to foment a civil war, but to raise money to carry it on! Yet we are told that Moses G. Leonard presided at an Irish repeal meeting on Monday evening; that there were many thousands present; and that more than a thousand dollars were contributed to the fund. Who have been more loud in their condemnation of the conduct of certain British and Irish agitators on the subject of American slavery than the people composing this very meeting?—*Commercial Advertiser.*

IRISH REPEAL.—We would be understood as dissenting radically from the doctrine of the Commercial that the people of one nation have no right to inquire into and peacefully remonstrate against the oppressions practiced upon the people of another nation. The spirit which counsels such non-interference is akin to that which prompted the sullen question of Cain, "Am I my brother's keeper?" The life of every man, the career of every nation, should be an emphatic protest against all injustice and oppression.

We condemn the hypocrisy and inconsistency of a large portion of the British nation, in making so much outcry against *American* slavery, while their own empire has millions of slaves, and her free citizens die daily of starvation and kindred miseries. But so far as her opposition to slavery any where is honest and consistent, we respect and do not condemn it. We wish the world were full of such. Let her deprecate, as she well may, our degradation of the negro, our frauds and oppressions perpetrated upon the Indian, and our infamous repudiation; and let us speak as freely of *her* sins in return. Each will be doing good—not so much as if it first pulled the beam out of its own eye, and then took an observation on the optics of its neighbors; but still, blind as poor human nature is to the wrongs dictated by its own selfishness, it is far better than nothing. Let us hold up the mirror to each other's evil deeds, if we cannot fairly exhibit and clearly contemplate our own.—*New-York Tribune.*

FIGHTING FOR NOTHING.—In a biographical notice of Whipple, one of the signers of the declaration of American Independence, which appeared in a late number of the Exeter News Letter, we find the following interesting anecdote:

He was at the capture of Burgoyne, and in that expedition had with him a slave, a native African, and one whom he had imported himself. It would not have answered in most cases for a slave to whisper so bold a notion to his master; but when the general admonished his servant to be a brave fellow in battle and fight like a hero, Prince made him a very sensible remark, that he did not want to fight for *nothing*. "Fight for nothing," said the general, "we fight for our country and liberty!" "And I could fight for liberty too, but there is no liberty for the slave."

Whipple felt the force of the remark, and made his slave a freeman on the spot. Prince was afterwards a brave soldier, and did his duty like a man. Nor was he by any means the only brave soldier with a black skin in the war of the Revolution.—*Liberty Standard.*

SLAVERY AND THE POOR WHITE MAN.—A few weeks since, our attention was arrested by a crowd at the corner of Fifth and Main streets. They were looking at a band of emigrants, men, women, and children, on their way from North Carolina to Indiana. And such a company! We had seen poverty before, but never such poverty as theirs. With scarcely enough clothing to hide their nakedness, and no flesh to cover their bones, the demon of want had stamped his image on their haggard features and emaciated forms. Their horses were fleshless skeletons, and their bones would have almost rattled together, if they had not been too weak to tread firmly. A few days after we were accosted by a miserable looking creature, and asked where the 5th street market was. He had left his wife there, and wanted to find her. We told him, and then said—"you are from North Carolina, friend?" "Yes—we are on our way to the mouth of Cumberland—we could not stand it any longer." "Slavery has no friendship for the poor man, it will drive you all out." "That is true," was his reply—"*there is no chance for the poor white man among slaves—he cannot get work, and he is treated like a dog.*"

We saw that poor fellow's wife and two children. They were on foot, and begging their way. She appeared to have but a single garment on, and that was a very dirty cotton patch-work.

A few days after, on the road a little from the city, we met another company, a man, a woman and two or three children, all dirty, squalid, and bearing the North Carolina stamp. A wheelbarrow carried their all.

What think the contented workingmen of the North of a system which is thus making a wreck of their brethren in the slave States? The large slaveholder in North Carolina crushes the black man, and despises the poor white. Labor there must be performed by a *thing* in the *shape* of a man, bearing the brand of *property*. The white man, with nothing but his hard hands to depend upon, can find no work or sympathy. He is driven out in abject want, an exile from his native State, or if he remain, reduced to the depths of degradation.

Why should abolitionists be held in abhorrence by the non-slaveholding population of the South, for laboring to effect the extinction of such an infernal system?

North Carolina boasts that she owes no debt; but she does owe a tremendous debt to her children, whom she is driving out every year, in penury and sorrow, to obtain a home and sustenance in other lands. This curse which is blighting her soil, and banishing her sons—which is warring against the vital interests of the entire non-slaveholding population of the South, is styled by the Vicksburgh Sentinel, in a recent article, "*the liberal, humane, and enlightened system of African slavery.*"—*Philanthropist.*

Died.

At Nunda Valley, Alleghany county, N. Y. on the 23d of May, Mrs. MARY ANN COLLINS, aged 65.

TREASURER'S RECEIPTS

For the week ending 6th mo. (June) 10th, 1843.

Received for the Standard—The following persons have each paid $2: Samuel Gibbons, Salem, Ohio; Jacob Heaton, do.; Pennell & Hanson, Buxton, Me.; C. W. Field, Judith Gibbs, and Lucretia Hussey, Nantucket; Charles Hinckly, Plainfield, Ct.; Female A. S. Society, Dedham, Mass.; T. M. Holmes, Wethersfield, Ct.; Hiram Pishon, Sidney, Me.; Wm. Lovejoy, do.; Dr. M. Frost, Sidney Centre, Me.; Abner Plummer, Wiscasset, Me.; Townsend Cock, Elba, N. Y.; David Kester, Cortesville, Ohio; James Lander, Buffalo, N. Y.

W. W. Morris, Nantucket, $1; W. Apley, Norwich, Ct. $1 50; Pawtucket (R. I.) Anti-Slavery Society, $30; J. Skinner, Harwinton, Ct. $1; A. Gilbert, Winsted, Ct. 75 cents; Erastus Woodford, Winchester, Ct. $1 50; W. Raymond, Hubbardstown, Mass. $1; Z. S. Purinton, Sidney, Me. $1.

Donations.—Clarissa Stewart, Norwich, Ct. 37 cents; Mrs. White, do. 17 cents; E. Grant, Winsted, Ct. $1; R. W. Strong, Wethersfield Ct. $2.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

General Items.

Sandwich Islands.—The seizure of these important islands by a British man-of-war, has occasioned great excitement, particularly among Americans. The Journal of Commerce says:

"Both England and France had recognized the independence of the government of the Sandwich Islands. The presumption is, that Lord Paulet has exceeded his instructions in seizing upon the islands, and that the act will be promptly disavowed. In that case, the British government will be no more censurable for his conduct, than ours was for that of Commodore Jones, in taking possession of Monterey.

The probability is, that Lord Paulet, finding the French had taken possession of the Marquesas, and also of the Society Islands, suspected that the Sandwich Islands would soon share the same fate, and for want of instructions adapted to the emergency, determined to take the responsibility. So far as the islanders are concerned, it would be no greater outrage for England to take possession of the Sandwich Islands, by way of adjusting some petty difference with their sovereign, (a difference created for the very purpose of affording a pretext for the usurpation,) than it was for France to take possession of the Society Islands, under similar circumstances. In both cases, it was or would be a flagrant wrong against humanity, and against the common sentiment of mankind."

Ex-President Boyer.—While this gentleman was enjoying the goods of life at Kingston, (where he has been entertaining the merchants, and principal citizens, with sumptuous dinners, or, as the Kingston papers call them, "second breakfasts,") he was suddenly alarmed, on the 2d instant, by a demand from the Haytien government, upon the governor of Jamaica, to deliver him up to the former to be hanged! The demand is ridiculed by the Kingston people, who declare that it shall never be complied with.

It is said Boyer will seek refuge in France, whither he has already sent most of his property.

Repeal.—The agitation in Ireland has risen to a terrific height. The Cork papers say that almost every door in the city has chalked upon it, "Repeal or Blood!"

Southern Blood.—A strange rencontre took place in one of the courts of Madison county, Mississippi, a few days ago. A man named Erwington, being under cross examination, became offended with the counsel, went out and prepared himself with a club, and while the counsel was summing up to the jury, struck him violently over the head. The lawyer (named Tupper) recovered himself, seized a sword-cane, and stabbed his assailant to the heart, and was, on examination, acquitted.—*Mobile Register, May 29.*

The Fire at Tallahassee.—The citizens of the county have issued an address, calling upon the benevolent for aid. The late fire completely demolished the town; a few houses in the suburbs are the only memorials left of its existence. The loss of property has been immense, and a very small proportion insured.

A Rare Instance.—A convict, named Wm. H. Jones was received in the penitentiary from Perry county, for the murder of one of his own negroes, by whipping.—Sentence, ten years.

Mr. Jones, we understand, is a man of good property and standing, and is from a highly respectable family in Virginia.—*Wetumpka (Ala.) Argus.*

Terrific Thunder Storm, and Loss of Life.—Our city was visited yesterday afternoon by the most violent storm of rain and hail, accompanied by thunder and lightning, that we recollect ever to have witnessed. It seemed, for a few moments, that the "windows of heaven were opened," and the rain poured down in such torrents that our streets were completely submerged, and presented the appearance of rivers. The sixth ward public schoolhouse was struck with lightning, and two of the scholars, a daughter of Mr. Hopkins, aged about 12 years, and a daughter of Mr. Eckliff, the city sexton, aged about 8 years, were instantly killed. Several others were slightly, and two severely injured. The building, with the exception of the chimney, down which the fluid passed, and the windows, which were entirely demolished, was not materially injured. There were fifty or sixty children in the house at the time, and it appears truly marvellous that no more were killed.

We fear that the storm, if it extended so far, has produced disaster on the lake.—*Detroit Advertiser, May 30.*

Oregon Convention.—The Oregon general committee of Ohio have given notice that a convention will be held at Cincinnati, on the 4th and 5th of July next, to urge upon Congress the immediate occupation of Oregon territory, by the arms and laws of the republic, and to adopt such measures as may seem most conducive to its immediate and effectual occupation, whether the government acts or not in the matter.

Singular Accident.—A child of Mr. Wm. P. Kilbourn, of Bradleyville, Ct. about five years old, came near losing its life on the 27th ult. in the following manner. Wishing to get some books from the schoolhouse, he attempted to climb into a back window, by placing a board against the house; and while getting in, the board gave way, and the window fell upon the side of his head. In this position the little fellow struggled for about *seven hours*, before he was discovered. When found, he was nearly dead; his extremities being quite cold, and his pulse scarcely perceptible. He is recovering.

Emigrants for Liberia.—The bark Renown, a Philadelphia vessel, arrived at Norfolk on Monday, from New Orleans, with 75 emigrants for Liberia. The emigrants from Louisiana, says the Norfolk Herald, are all emancipated slaves, mostly young persons, and an uncommon proportion of them young children.

Miller Anticipated.—In the antiquarian library, at Worcester, there is an elaborate essay of 166 pages, printed in London, in 1724, "upon scripture prophecy, wherein it is endeavored to explain the three periods contained in the 12th chapter of Daniel, with arguments to make it probable, that the first period expired in the year 1718, that the second will occur in 1745, and the end of all things in 1790." There is a great mass of learning and research in this work; and though written a hundred and twenty years ago, it exhausts all the topics now resorted to by the advocates of the modern advent. Nothing can be more satisfactory than the proofs contained in this book that the naughty world ought to have come to an end in 1790; but it obstinately held on, and grievously disappointed the saints of that day.—*Boston Post.*

The penny postage has yielded £110,000 more than Sir Robert Peel calculated. Every year furnishes additional proof of the superiority of cheap over dear postage. The establishment of the uniform penny postage (for all home letters) was one of the boldest and most successful movements ever made by a government. As a benefit to the people, it can scarcely be over estimated. That a poor man should have a letter carried from Land's End to John O'Groat's house for a penny, and the government to be no loser on the whole number of letters, is a great triumph of civilization.

An Amusing Blunder.—When the cargo of American cotton goods was being landed at St. Catharine's Dock, London, from the ship Niagara, of Boston, a mighty sharp-eyed revenue officer discovered that the bales were marked "*Stark Mills, Manchester.*" "My eyes," said the revenue officer, "these infernal Yankees have been smuggling back on us *hour hown manufactures.*" So off he lugged a bale to the custom house. The bait took—the officers all believed the goods to be really British made—even the best judges of such fabrics were taken in—the whole cargo was seized, and declared forfeited to the crown. When the affair reached the ears of the importers, they explained, by producing evidence to show that the goods had been made in "Stark Mills, Manchester, *New* England," instead of *Old* England. The goods were released, and Johnny Bull acknowledges that Brother Jonathan has become as good a manufacturer as himself.

A Profitable Crop.—There is a man in Cambridge, Mass. who cultivates a quarter of an acre of dandelions for the Boston market; and his crop, which is a rare one, yields him $200 annual income.

Cast Iron Buildings.—A correspondent of the London Times says, buildings of cast iron are daily increasing at a prodigious rate in England; and it appears that houses are about to be constructed of this material. It is proposed that the walls shall be hollow, so that the whole house shall be heated with a single stove in the kitchen. A three-story house, containing ten or twelve rooms, will only cost about £1,000, (less than $5,000,) and it may be taken to pieces, and removed to another place, at an expense of about £25.

Extraordinary Benevolence.—An old man, of the name of Guyot, lived and died in Marseilles. He amassed a large fortune, by the most laborious industry and the severest habits of abstinence and privation. The populace pursued him, whenever he appeared, with hootings and execration. In his will were the following words: "Having observed, from my infancy, that the poor of Marseilles are ill supplied with water, which can only be procured at a great price, I have cheerfully labored the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."—*Liverpool Standard.*

A Stranger.—The great earthquake at Point-a-Petre threw up a turtle, which was found dead a few days after the eruption; it weighed three thousand pounds.—The shell, if mounted, would make a carriage that would conveniently take six persons. This monster was probably an inhabitant of one of the coral grots in the bosom of the great deep, where he must have lived "in silent meditation," for centuries.

Balloning.—Mr. Wise, the celebrated æronaut, in a late balloon ascension from Carlisle, Pa. varied the performances in rather a daring manner. Upon arriving at Centre Square, he divested himself of every particle of clothing except his pantaloons, and detaching the car from the balloon to make the weight as light as possible, *took his seat on a narrow board attached to the cords of the balloon*, and giving the signal to "let go," shot away like an arrow from the bow, and nearly in a straight line, leaving behind him hundreds who where amazed at the singular boldness of the daring feat. He ascended nearly a mile, and was fast fading from sight, when he began to descend, and actually alighted about two squares from the place of starting.

Fruits of Slavery.—The Washington (Arkansas) Telegraph brings intelligence of shocking murders committed in Eoore Fabre, Ouachita county, Arkansas.

Mr. Ezra Hill, of the firm of Hill & Butler, was the owner of five negroes—a man and his wife, and their three female children, the eldest about fourteen, and the youngest about nine years old. Mr. Hill, on the 15th ult. gave the mother orders to do certain work, which she refused, and being threatened with punishment, she ran and made her escape to the woods. Her husband then seized a club axe, and made an attack upon Mr. Hill, inflicting several severe blows, when his daughter, a girl of fifteen, interposed between them, and received a blow intended for her father, and fell to the earth mortally wounded. Mr. Hill finally overpowered the negro, and wrested the axe from him. His little son, a lad of 14, ran to the house for a gun loaded with buckshot, which he discharged into the shoulder of the negro. The fellow, however, did not fall, but took to his heels. He found his wife and children upon the banks of the river, and having explained to them the crimes which he had committed, he insisted that they should die with him, and after much constraint he succeeded in drowning himself and his three children. His wife escaped by clinging to a tree. A party in pursuit discovered her in this situation, and subsequently recovered the four bodies of the drowned negroes, and buried them. Mr. Hill's daughter survived at the last accounts.

A Long Short Cake.—Bread stuffs form an important item in the rapidly growing commerce of this city. To illustrate the extent of this branch of our trade, we have made a small calculation, which will be found to be entirely correct.

During the last week in May there were sent from Buffalo, via the canal, sixty-one thousand and ninety-seven barrels of flour, and sixty-eight thousand six hundred and fifty-six bushels of wheat. Allowing each bushel of the latter to make forty-five pounds of flour, and each barrel of the former to contain one hundred and ninety six pounds, the total of pounds was fifteen millions sixty four thousand five hundred and thirty-two! During the same period there were sent from this city, along with this immense quantity of flour, thirteen hundred and forty-eight thousand two hundred and thirteen pounds of butter and lard. There were also sent over two and a quarter millions of pounds of pearl ash and other ashes. Now, if the good people on the road will furnish proper "wetting" and a place to bake it in, we will put two pounds of good flour in each foot of cake, and lard, butter and saleratus enough to match, and treat them with a continuous short cake fourteen hundred and twenty-six thousand miles and one hundred and eighty rods long.

One end of this cake might be placed in the capital of Missouri, and the other would not only reach to Boston, but it would "stick out" over the Atlantic some two hundred miles. Of this all the people of the U. States might eat and be filled without a miracle, besides giving the fish of the great deep a glorious nibble.

As an addendum to the above, it will be seen that within the last 24 hours there have arrived in port over 25-000 barrels of flour, and 33,000 bushels of wheat, and other articles in proportion.—*Buffalo Com. Advertiser.*

Women Defaulters.—The New-York Evening Post says: "It has been the practice of the Post Office Department to appoint the wives of deceased postmasters, as their successors, in those cases in which it was agreeable to the people. This practice has been in operation a great many years, and the number of women who have thus held office is quite large. During all this time, there has not occurred a single instance of defalcation among them. Though it is no compliment to a person to be honest and faithful, for this is a matter of duty, yet it is especially honorable to be so amid those times and temptations in which many go astray."

The Insurrection in Rhode Island.—The Providence Journal says that no person is now in imprisonment for participation in the late insurrection. It has been put down without an execution, and almost without a punishment. Never was so serious an outbreak so easily suppressed. History has no parallel to these occurrences, for in no country, under no other form of government, could they have taken place. A rebellion like this under what is usually called a strong government, would have cost many lives and much suffering. Here it was hardly more than a war of words.

A Prophet not Honored.—Lorenzo Dow, some years ago, prophesied that there would be in the year 1843 no King in England, no President in the United States, and that there would be snow in June. The two first points of the prophecy we all know are fulfilled, and now the Rochester Democrat comes to us with the announcement that snow fell in that city on the first instant. It also fell in this city on the same day. Thus old Lorenzo has divined truly, and if second sight be evidence of sanctity, he is far more deserving of being canonized than nine-tenths of the saints in the Roman calender. We bespeak some honor for the memory of this prophet. As parties concerned in his prediction, we think that Queen Victoria, acting President Tyler, and Jack Frost should patronize the movement.

Murder.—A negro and Indian were lately arrested for robbing a house, and killing a woman and her child, in Arkansas.

The populace were so enraged, that they broke open the jail took out the negro, tied him to a stake, and burned him to death.

Capture of Stewart.—The man in Arkansas, who a short time ago, shot the poor wood-chopper, and gave the body to his dogs, has been taken, after a desperate resistance, in which he was severely wounded. He had two or three thousand dollars in gold about him.

Selling White Men.—The Spartansburg (S. C.) Journal of the 6th ultimo says:—"The disgusting spectacle of offering two white men for sale, under the sanction of the law, was exhibited in our town, on last sale day. The gentlemen were bid off at 6 1-4 cents each, by their friends, and thus the full penalty of the law was paid."

Rather mortifying, this, we should think, to the Anglo-Saxons of the South. Why, there is not a *black* man in South Carolina who would not have brought a thousand times as much.—*Commercial Advertiser.*

Incredible Barbarity.—The Queen had with her, besides her own boats, two boats belonging to raftsmen returning home. As soon as the steamers struck, four raftsmen took possession of a boat which was capable of carrying forty or fifty individuals, and pushed off with it for the shore. They were repeatedly hailed by those on board the steamer, and earnestly begged to come back to their assistance, but the selfish wretches were deaf to their prayers, and left them to their fate. We understand that both the Queen and Lord Sydenham will be raised without having received so much damage as might have been expected.

Conscience.—A man named Leavitt, arrested at Plymouth, Mass., for murder, on being arraigned the second time, adhered to his plea of guilty, on the ground that he was too conscientious to tell a lie.

NOTICES.

BUCKS COUNTY ANTI-SLAVERY SOCIETY.

The Bucks County Anti-Slavery Society has appointed series of anti-slavery meetings, at which it is expected Isaac T. Hopper will be present, as follows:

Fifth-day, 15th, Mannor, in Falsington township, near Friends' meeting-house, at 3 o'clock, P. M.

Sixth-day, 16th, same hour, at New Prospect schoolhouse.

Seventh-day, 17th, at Buckingham—to convene at 3 o'clock, P. M.

First-day, 18th, at Thomas Brown's dwelling, near Plumstead meeting-house; meeting to commence at 3 o'clock, P. M.

In the above notice, where the place of meeting is not specified, it is expected the committee having charge of obtaining accommodations, will attend to the matter in due season. It is earnestly hoped that the friends of humanity, without distinction of sect or party, will unite in affording facilities to this veteran philanthropist in pleading the cause of the perishing slave.

WM. H. JOHNSON, *Cor. Sec.*

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman,	*Lavinia Hilton,*
Ann T. G. Phillips,	*Hannah Tufts,*
Mary G. Chapman,	*Catherine Sargent,*
Susan Cabot,	*M. A. W. Johnson,*
Eliza Lee Follen,	*Caroline Weston,*
Olivia Bowditch,	*Anna R. Philbrick,*
Sarah S. Russell,	*Mary Young,*
Sarah B. Shaw,	*Harriet Jackson,*
Helen E. Garrison,	*Mary F. Rogers,*
Louisa Loring,	*Louisa M. Sewell,*
Anne Warren Weston,	*Caroline F. Williams,*
Thankful Southwick,	*

Poetry.

For the National Anti-Slavery Standard.

TO THE FRIENDS OF FREEDOM.

Press forward with vigor,
Ye friends of the slave!
Unchecked and undaunted,
For freedom be brave!

Persecution and trouble
May here be your lot;
But be patient, and faithful—
In truth falter not.

There are millions, who, anxious,
Your efforts behold;
Remember the bondman—
Oh! wax ye not cold.

To justice and mercy,
Arouse ye the land!
Let all eyes be opened,
All hearts understand.

In all times and places,
For truth be ye bold:
The great sin of slavery
Let all men behold.

And who are the guilty?
Aye! let that be shown:
A *mote*'s in the South's eye,
A *beam* in our own!

Then arouse ye the people!
The truth to them show;
And soon will be given
Oppression's death blow.

Go forward with courage,
And meet ye the strife;
Fight bravely for freedom—
'Tis dearer than life.

The time is approaching,
The time long deferred,
When the clank of the fetter
No more shall be heard.

When the bonds of oppression
Shall surely be broke,
And the slave in his manhood,
Shall spurn the vile yoke.

Then press forward with vigor,
And plead for the dumb!
Oh! cease not from labor,
Till liberty come.

Though abuse and revilings
Upon you be poured,
Heed them not; for your Master
Your zeal will reward. S.

Williamson, 11th mo. 14, 1842.

TO THE ROBIN.

BY ELIZA COOK.

I wish I could welcome the spring, bonnie bird,
With a carol as joyous as thine;
Would my heart were as light as thy wing, bonnie bird,
And thy eloquent spirit-song mine!
The bloom of the earth and the glow of the sky
Win the loud-trilling lark from his nest;
But though gushingly rich are his pæans on high,
Yet, sweet robin, I like thee the best.

I've been marking the plumes of thy scarlet-faced suit,
And the light in thy pretty black eye,
Till my harp-string of gladness is mournfully mute,
And I echo thy note with a sigh.
For you perch on the bud-covered spray, bonnie bird,
O'er the bench where I chance to recline;
And you chatter and warble away, bonnie bird,
Calling up all the tales of "lang syne."

They sung to my childhood the ballad that told
Of "the snow coming down very fast;"
And the plaints of the robin, all starving and cold,
Flung a spell that will live to the last.
How my tiny heart struggled with sorrowful heaves,
That kept choking my eyes and my breath,
When I heard of thee spreading the shroud of green leaves
O'er the little ones lonely in death.

I stood with delight by the frost-chequer'd pane,
And whisper'd, "See, see, Bobby comes!"
While I fondly enticed him again and again,
With the handful of savory crumbs.
There were springs and nets in each thicket and glen,
That took captives by night and by day;
There were cages for chaffinch, for thrush, and for wren,
For linnet, for sparrow, and jay.

But if ever thou chanced to be caught, bonnie bird,
With what eager concern thou wert freed!
Keep a robin enslaved! why, 'twas thought, bonnie bird,
That "bad luck" would have followed the deed.
They wondered what led the young dreamer to rove,
In the face of a chill winter wind;
But the daisy below, and the robin above,
Were bright things that I ever could find.

Thou wert nigh when the mountain streams gladdened the sight;
When the autumn's blast smote the proud tree;
In the corn field of plenty, or desert of blight,
I was sure, bonnie bird, to see thee.
I sung to thee then, as thou sing'st to me now,
And my strain was as fresh and as wild;
Oh, what is the laurel fame twines for the brow,
To the wood-flowers pluck'd by the child!

Oh, would that, like thee, I could meet with all change,
And ne'er murmur at aught that is sent;
Oh, would I could bear with the dark and the fair,
And still hail it with voice of content!
How I wish I could welcome the spring, bonnie bird,
With a carol as joyous as thine;
Would my heart were as light as thy wing, bonnie bird,
And thy beautiful spirit-song mine!

THE INVOLUNTARY PRAYER OF HAPPINESS.

BY N. P. WILLIS.

I have enough, oh God! My heart to-night
Runs over with the fullness of content;
And as I look out on the fragrant stars,
And from the beauty of the night take in
My priceless portion—yet myself no more
Than in the universe a grain of sand—
I feel His glory who could make a world,
Yet, in the lost depths of the wilderness,
Leave not a flower imperfect!

Rich, though poor!
My low-roofed cottage is this hour a Heaven!
Music is in it; and the song she sings—
That sweet-voiced wife of mine—arrests the ear
Of my young child, awake upon her knee;
And with his calm eye on his master's face,
My noble hound lies couchant; and all here—
All in this little home, yet boundless Heaven—
Are, in such love as I have power to give,
Blessed to overflowing!

Thou, who look'st
Upon my brimming heart this tranquil eve,
Knowest its fullness, as thou dost the dew
Sent to the hidden violet by thee;
And, as that flower from its unseen abode
Sends its sweet breath up duly to the sky,
Changing its gift to incense—so, oh, God!
May the sweet drops that to my humble cup
Find their way down from Heaven, send back, in prayer,
Fragrance at thy throne welcome!

Miscellany.

From the Knickerbocker.

SKETCHES OF SOUTH CAROLINA.

No sketches of any southern State of the Union can faithfully present its features to a reader without bringing into view the numerous population of slaves. Of South Carolina, is this especially true, for there not only do the bondmen outnumber the free, but the customs of society, the laws, the daily pursuits, the very habits of thought, and expression, and life, are all inwrought and interwoven with this great institution so intimately, that it is recognized in every movement, and forced upon you at every hour. The bell that sends its loud summons over the city at night and morning; the twilight reveille of the city guard; the clanking of the musket under your window in the depth of midnight; the trained bands mustering at every alarm of fire; the loud cry of the watchmen, sounding from ward to ward, at each quarter of the hour, until it dies far away in the distance—all declare to you, that you live, and walk, and sleep, in a land of slaves. You see it in the market, where the German soldier strides up and down through the long, crowded avenue, the live-long day. You hear it on the bussling mart, in the excited exchange, through the rattling streets. You find it everywhere; and at the buoyant party, or social dinner, in your morning stroll, or evening siesta, there is upon you a restraint, awkward and irksome beyond endurance.

And yet, if the picture can be varied by lighter shades, why not so regard it? The heart which would oftentimes be repelled from the hideous deformity of human misery, is attracted by some fair proportions, which ally it to its species, and by gazing upon what does not revolt the feelings, becomes itself partaker of the untoward lot, and bound by new ties to aid the sufferer. For myself, it has not been by the shocking descriptions of itinerant enthusiasts, or revolting vignettes of cruelty, that my sympathies have been most awakened for the slave; but in his quiet cabin, at his allotted task, by the wayside, or on the water, where I have learned his happy nature, and recognized him as a fellow-man and brother.

There is no one trait of character which the colored race possess, that is so remarkable as their habitual cheerfulness. Wherever you find the negro, in city, or country, at the house, or plantation, eating his scanty meal in the pine forests of North Carolina, following the lumbering wheels of the Kentucky wagon to the distant market, at play or work, hungry, or satiated, he is ever disposed, with philosophic equanimity, to make the best of his condition. Even at the auction sale, that place of all others where slavery appears in its naked deformity, he rarely loses his hilarity; and if he can but manage to be sold at a price below his real value, he is contented. Were it not that the better feelings of one's nature suffer so rude a shock at these marts of human flesh, the contest that is constantly going on between the auctioneer and slave, the seller and sellee, would be sufficiently amusing. To bring a low price—to stand his master in a sum so small, that he shall feel no necessity to overtask his laborer, is the constant object of the party being sold; while the auctioneer is equally strenuous to gain the highest offer. The one, of course, recommends—the other depreciates; the latter extols the capacities and excellence, the honesty and virtues of the slaves he offers, while the latter meets him at every step with the flattest contradictions.

"Here, gentlemen," cries the auctioneer, "here is something you don't often see! Look at this man, and woman, and just see those children! The finest lot I ever offered for sale! What will you give?"

The last words are not out of his mouth, when men, women, and children, cry out, simultaneously:

"Aint a fine lot! aint a fine lot!"

"Well, gentlemen," continues the auctioneer, "come give us a bid! This is a prime fellow!"

"Aint a prime fellow!"

"Why, yes, you are a prime fellow, Cæsar!"

"No! aint a prime fellow, either!"

"What's the reason you are not a prime fellow? What's the matter?"

"Got a lame leg, and never able to finish my task in time, sir. Massa knows me aint a prime fellow!"

"Oh, pshaw! nonsense, Cæsar! You're lazy, that's all the difficulty. What will you give, gentlemen? One hundred dollars! Only one hundred dollars, for this prime lot of negroes!"

"Aint a prime lot! Aint a prime lot!"

"One hundred dollars! One hundred and fifty, fifty, fifty. One hundred and fifty dollars—only one hundred and fifty! Why, gentlemen, you don't know what you are losing! Look at that woman! Isn't she a prime wench? Only one hundred and fifty dollars a piece, for this prime lot of negroes!"

"Aint a prime wench, aint a prime wench! aint a prime lot!" comes up in tones so shrill and rapid from the parties to be sold, that the auctioneer is oftentimes forced to cease his recommendations, and to cry only the prices that may be offered.

In this contest between the seller, and the slave, it often happens that the latter, by insisting upon his defects, gains the advantage, and is sold far below his real value. Then the congratulations of his fellows, upon his success, after he has left the stand, know no bounds, and the fortunate chattel becomes the hero of the morning.

I remember stepping, last summer, into the "Vendue Range," (the chief market for slaves in Charleston,) while a large sale of plantation hands was going on, to look up a person whom I wanted to see. As I came within the enclosure, an old man had just been put upon the stand for sale. My attention was drawn toward him, from the extreme decrepitude he manifested, as he stood, withered, bowed down, and almost helpless, upon the table of the auctioneer. A shudder seemed to run through the crowd of buyers, in seeing so aged a person exposed for sale; and even the auctioneer himself, little accustomed as he was to manifest sympathy for his victims, seemed shocked as he reluctantly cried out, "Well, gentlemen, what will you give for the old man?" A moment's silence followed, when a gentleman, taking compassion upon the poor fellow, answered—"I'll give you ten dollars for him!" "Knock him off! knock him off!" cried several voices; "don't keep the old man up there!" and the auctioneer knocked him down at ten dollars. No sooner had his hammer struck the board, and the words, "sold! take him down!" fallen upon the old man's ear, than a perfect metamorphosis took place in his whole appearance! Straightening himself up, with a nod of gratitude to his buyer, he clapped his hands together with a hearty, "Good! good! me hab easy times, now!" and with an agility, that a moment before would have seemed miraculous, sprang from the stand to the ground, and running to a corner of the Range, received the congratulations of his fellows, upon his successful and well managed *ruse*.

That there are *instances* of extreme personal abuse of the slaves, of wanton cruelty in their treatment, reckless violation of domestic ties, and of egregious wrong for base and mercenary purposes, cannot be denied. Unlimited power is always subject to abuse. But to represent those instances as examples of the whole, and to draw from them conclusions against the great majority of the masters, is manifestly unjust. It is not from the physical condition of the slave, that the great argument against the institution is to be drawn. Custom all over the world is infinitely stronger than law, and custom in the slave States prescribes less labor from the servant, and better treatment from the master, than in any free country in the world.

It is not in the physical condition of its subjects, that the great argument against the institution of slavery is to be found. It is the moral and intellectual degradation in which the slaves are found, and which is not incidental only, but essential to the very existence of the system, which constitutes the true argument against it. Here is its weakness; here lies the whole gist of its wrong. It stupifies the soul, and does it purposely. It blinds the eye of reason, and shuts truth from the heart. It pampers the body, and starves the mind. And the very last trace of God's image in his creature man, is defaced and blotted out. For all this the master is not to be blamed, but the system; and hundreds of thousands of good men at the South, mourn over it as an evil which they cannot cure. Let us thank God that they *do* so mourn it, and, like brethren good and true, lend them our hearts and hands to banish it from our land!

The slaves upon the plantations are far more ignorant than those who live in cities. The latter, from their constant intercourse with the whites, become shrewd, acute, and oftentimes very intelligent. Indeed, it is not unfrequent that the favorite house-servants are taught to read and write, and even cipher in the fundamental rules of arithmetic. As a general thing, however, their intelligence is manifested in conversation only; and the efforts made to instruct them in what Mrs. Malaprop calls the "obnoxious scenes," are entirely thrown away. Especially in *numbers*, even in those simplest combinations which we teach our children in their earliest years, are they ignorant beyond belief. My attention was first called to this surprising deficiency in their knowledge, in the first settlement I ever made with my laundress, a very respectable, middle-aged woman, whose conversation and manners were much above her class. "Well, Minta," I asked, "how much do I owe you now?" She replied by stating, that on such a day she had washed a dozen and two pieces, on another, a dozen and three, on another a dozen and one, and so on, reckoning by a dozen and fractions of a dozen, and leaving me to make up the amount. She then enumerated the moneys she had received; as, for instance, once a dollar, next half a dollar, then seven-pence, then four-peuce; specifying *coins* each time, until I had put upon paper the full sum she had received. Casting up the several columns and subtracting the difference, I said: "You want just one dollar and sixty nine cents, Minta, do you not?"

"She looked at me with a half-amazed stare, and replied: "Me don't know what you mean, massa!"

"Why, I mean that I owe you one dollar and sixty-nine cents!"

"Me don't understand you, massa; me don't know what you mean!"

"Well, Minta," said I at last, as the only hope of an amicable settlement, "tell me what you think I owe you, and I'll pay it."

She reckoned a moment upon her fingers, and said: "You owe me, massa, *one dollar, half a dollar, seven-pence, and four-pence!*"

"Well done, Minta!" said I, "that is just what I told you myself!"

"No, massa!" was the characteristic reply; "you no tell me dat! *You say sixty-nine cents; me say half dollar, seven-pence and four-pence!*" And yet Minta was a house-servant, more than usually bright and intelligent, and had always lived in Charleston.

Among the market-men and women, however, and in the mechanic trades, there is generally great quickness in reckoning and making change, and rarely an error in the result. Some few, indeed, extend their knowledge even beyond what the necessities of their business require, and become distinguished in their caste as literary *savans*. I once saw a communication which had been sent for insertion, to the editor of a southern literary magazine, and which, malgre the orthography, contained all the elements of a well told tale, that had been composed, and written, by a slave. Above all others, however, in the literary line, stands Billy the Jew; the blackest, raggedest, quickest, richest, and honestest slave in the whole State of South Carolina. Billy is not only a Jew in name, but by descent; and claiming, through the African Israelites, the paternity of Abraham, he is admitted to all the rights, and enjoys all the privileges of the wealthy synagogue. In Hebrew and Arabic, Billy is an accomplished scholar; and there are few who excel him in a thorough and critical knowledge of the Old Testament Scriptures. With the true instinct of his race, he has hoarded up from his little earnings no small amount of money; but with a penuriousness that one can hardly understand, he utterly refuses to purchase his freedom, and daily performs his allotted task. To one curious in such matters, Billy has secrets in regard to the African Jews, that would while away many a long summer's day, and which a golden key would not fail to unlock for the benefit of his generation.

But these instances of intelligence are found only in the city. Over the whole territory of the South, the slave is elevated, in intelligence and intellect, but a little above the brutes that perish. Every avenue to knowledge is shut out from him. His place of residence, his origin, his country, his age, his rights, he knows nothing of. Alas! he knows not even his destiny! There is his task, and he performs it; there his food, and he eats it; there his humble cabin, and he lies down to sleep. But the *spirit* within him, the home prepared for it by a Saviour's love, the God who bends the blue sky above him, he knows not of. For the wealth of worlds, I would not be the owner of such a slave. Not that *I blame* the master, for with the kindest feelings of a brother's heart I *pity* him. And if the petition of an erring soul can reach the sanctuary of the Great Spirit above, in the utter inability of human reason to devise a remedy for this great evil, mine could only be, "God look in mercy alike upon the master and the slave!"

Correspondence of the New-York Evangelist.

EMANCIPATED PEASANTRY IN THE WEST INDIES.

In a late number of the Massachusetts Spy, an article appeared, giving an encouraging account of the results of emancipation in Jamaica, which so much coincides with my own observations, while there, in the winter of 1840, that I am induced to offer to the public, through the columns of the Evangelist, a few extracts from the notes which I penned from day to day, during a pretty extensive journey over that island.

As far as my observation extended, I can confirm most fully the statements of the correspondent of the Spy; to wit, *That the free blacks of Jamaica were the best peasantry that the writer had ever seen.* Wherever we had in any degree become acquainted with the colored people, we found them, as the writer further asserts, "docile, faithful, and of orderly habits." It is true, we heard of exceptions, particularly in the large towns, where it was supposed an increase of crime among the colored race was exhibited; arising from the restless dispositions of the idle and vicious part of the country population, who had migrated to the town—where there is always more excitement, and vice, upon which to feed their morbid, and distempered minds. But upon the estates, where the laborers were fairly and judiciously dealt with, they may be justly called an industrious and faithful people. Instances of wrong, on their part, as a body, are more rare, I am inclined to believe, than among the laboring classes of our own country. Complaints were frequently heard by us, from many planters, but upon inquiry into the cause, we could trace the difficulties, generally, as springing from the seeds of old habits, matured during the existence of slavery, more than from the want of fidelity and industry, on the part of the late slaves themselves.

These facts cannot but have an important bearing upon the state of slavery, as it now exists in our own country. From the happy results of emancipation in the British possessions of the West Indies, an abundance of facts can be brought forward, to prove that a state of freedom or voluntary labor, is cheaper, better, and safer, in every respect, than that of slavery. Wherever we traveled—whether in Jamaica, or other British islands, we heard no voice raised to advocate the former state of things—the late master, and the late slave being, both satisfied. There was much less suffering, and more happiness, and greatly increased confidence existing between all classes; thereby breaking down the strong wall of prejudice, erected against colors, and conditions; as we found less of the latter feeling, by far, in those islands, than is now unhappily manifested in society in America.

With these views, I propose to make some extracts from my journal, written while traveling in the West Indies, in 1840, in company with a ministering friend from England. These extracts will serve to confirm the statements above alluded to, and also, in a great measure, strengthen and animate, as I hope, the ardent wishes of the friends of emancipation everywhere, and convince, them of the economy, safety, justice, and expediency of such a measure, and its very important bearing upon the moral and religious advancement of the community, where it is established.

In our journey over the island, we were often struck with admiration, at the great number of the colored people, who would assemble for religious worship; the order and quietness of their demeanor, and the cleanliness, and decency of their appearance. At Kingston, our first meeting was held with a congregation of blacks, who composed the main body of the assembly—the rest were brown, or mulattoes, and a few white people. My notes, upon the occasion, read thus: "It surely was a pleasant sight to see this large collection of people fall into a profound stillness; and after a time of quiet, solemn waiting, J. J. G. was exercised in preaching for an hour or more, upon the subject of heartfelt religion, and recommended to the hearers, the only *real freedom*, to wit: that of walking in the paths of righteousness." This communication, judging from the quietness and attention which prevailed, was well received, and doubtless duly understood. I was struck with the decent, cleanly appearance of these three thousand colored people; (the supposed number present.) The men, who principally dressed in white jackets and trowsers, sat closely together in front of the speaker, in one solid body, on benches with backs. The women were on the sides of the building, also neatly dressed, principally in white garments, with turbans wound tastefully around their heads, and many having the additional covering of large, broad-brim straw hats.

When I cast my eyes over this vast assembly, and observed their orderly and solemn demeanor, I thought, "What a sight is this! How beautiful!" Here, indeed, was before me a fine practical illustration of what the African mind is capable of receiving, when led on by suitable instructors. Who would assert, after seeing and hearing what we did, that these people don't know their right hand from their left, or are insensible of the advantages of freedom?

The extract from the Massachusetts Spy, further says, "But a very pleasing feature among them [the colored population] is their eagerness after knowledge"—to which I can attest, as far as we were able to give our attention to schools. We visited the infant department of the Mico school, in Kingston, where we found risihg one hundred children, principally blacks, from the ages of four to eight years. We were impressed with the belief of the great advantage these schools were to the colored population, who seemed fully to appreciate them, by the numbers of their children who daily attended. In another school, composing the upper department, we observed about one hundred and thirty scholars in attendance, from six to sixteen, girls and boys. The countenances of these children, who, with few exceptions, were colored, were bright and intelligent. The teacher told us they were as promising as any school of whites in Kingston.

At Spanishtown, we spent a short time in the school under the pastoral care of J. M. Phillippo. This school was very large, and we supposed numbered nearly five hundred children, of both sexes. It was, indeed, a lovely sight! Their complexion, mainly, was mulatto and black, with teachers of the same color.

At the same place we held a meeting, with a large congregation of colored people, chiefly of the laboring classes, whose dress and demeanor, certainly did them much credit. I watched the people, as they sat before us, shoulder to shoulder—I witnessed their tears—I saw their significant responses—I heard the words, "*Yes, massa*," faintly, as the words involuntarily escaped the lips of a few—in short, here was before me a people, only a few years ago under the grinding, iron-hand of bondage—ignorant, degraded, and desponding—*now*, free, rejoicing, and intelligent. M. D.

THE FAMISHED HAND.

The writer of the following article is a lady of great respectability, who has removed her family from a slave State to a free State, and whose statements may be relied on as true.—*Emancipator.*

In the year 1834 or 5, I left Norfolk, Va., in a large schooner bound for New-York. One of the cabin passengers had a sick child, and no attendant. The second day after we left Norfolk, the child asked for food; and I offered to prepare a toast for it. For this purpose, I went to the cook's room, which was below the deck, and in going to which, it was necessary to pass a quantity of freight, which had been put on board at Norfolk. The steward kindly assisted me in making the toast, and added a cracker and a cup of tea. With these, on a small waiter, I was returning to the cabin, when in passing the freight, which consisted of boxes, bags, &c., a little tawney, famished-looking hand was held out from between the packages. The skeleton fingers, agitated by a convulsive movement, were evidently reached forth with a view to the food in my possession. Shocked, but not alarmed, by the apparition, I laid the cracker on the hand, which was immediately withdrawn. No one observed the transaction, and I went swiftly to the cabin. The sick child was gratified with its meal; and when, in the afternoon, it wanted more, I again offered my services. I apologized to the steward for the liberty I was taking, in visiting his premises so often, but pleaded the necessity of attending to the little invalid. I found he was a father, and inquired the names of his children. I brought him presents for them; and so ingratiated myself into his favor, that I soon had free access to the larder, and often found nice things prepared for myself, as well as for the little one in the cabin. But whatever I could procure, was divided with the famished hand, which, to me, had become a precious charge. There must have been an eye to watch my motions. In fancy, I could see that eye, gleaming at my approach, but at other times closed in dim despair.

As all was tranquil on board, it was evident that I alone was aware of the presence of the unseen fugitive; and I humbly returned thanks to God for allowing me the privilege of ministering to the wants of this, his outcast, despised, and persecuted image. That the unfortunate being was a slave, I doubted not; but how could I serve him, or her, or whoever it might be, effectually? I knew the laws and usages in such cases. I knew the poor being had nothing to hope from the captain and crew of the vessel, and repeatedly asked myself the agonizing question, Will there be any way of escape? I had hoped that we might land in the night, and so under favor of darkness, the fugitive be enabled to go on shore unseen by those on board. I determined to watch for, and assist the creature, who had been thus providentially consigned to my care.

On the sixth day (we having a long passage) I found that the goods below, were being moved, in order to come at something which was wanted; and so filled up was the passage, that I could not go below. My heart seemed to die within me, for the safety of the sufferer had become dear to me. We sat down to dinner, but the dishes swam before my eyes. I felt that a discovery must take place. The tumbling of the freight below had not ceased. Each moment I expected an alarm. At length I heard a sudden "hallo!"—and all was quiet. Presently the steward came into the cabin; looked significantly at the company, and whispered to the captain. The captain was carving, but immediately laid down his knife and fork, and went on deck. One of the passengers followed him, but soon returned; and in a laughing manner informed us that a strange passenger had been found among the freight. "It is," added he, "a small mulatto boy, who says he belongs to Mr.——, of Norfolk. That he had been concealed among the lumber, on the wharves, for two weeks, and secreted himself in the schooner, the night before we sailed. He is going to New-York to find his father, who escaped two years since. And," continued he, "he is starved to a skeleton, hardly worth taking back." Many jokes were passed, as to the manner of his being renovated, when he should again fall into the hands of his master. Some thought the vessel must put immediately back. Others were of opinion that, as we were within eight or ten hours sail, of New-York, the trip would be made, and the boy carried back, on her return.

The unfortunate child had been brought on deck, and we all left the cabin to look at him. I followed behind, almost unwilling to see him; and stood some time by the companionway, in order to gain strength for the interview. I then proceeded forward. As soon as he discovered me, a bright gleam passed over his countenance, and he instantly held out to me the same *famished hand!* My feelings were no longer to be controlled. There stood a child, before me, not more than eleven or twelve years of age, of yellow complexion, and sad countenance, nearly naked, his back seared with scars, and his flesh wasted to the bone. I burst into tears—into lamentations; and the jeers of others were for a moment turned into sympathy.

It, however, began to be suspected that I had brought the boy away; and, in that case, the vessel must put back, in order to give me up, also. But I related the circumstances, as they occurred, and all appeared satisfied with the truth of my statement.

I requested that I might be allowed to feed the boy, which request was granted; and I carried him some dinner on a plate. He ate voraciously; and as I stood beside him, he looked into my face at every mouthful. There was something confiding in his look. When he had finished his meal, as I took the plate, he rubbed his fingers softly on my hand, and leaned his head toward me, like a weary child. Oh, that I could have offered him a place of rest; that I could have comforted, and protected him;—a helpless child, a feeble, emaciated, suffering, innocent lad, reserved for bondage, and the torture.

Towards evening he was taken below, and I was no more allowed to see him, but I learned that he was put in the steerage, strongly bound, and that the "*proper authorities*" of New-York would be consulted as to the disposal of him. We came to anchor, during the night, at some distance below the city, the captain informing us, in the morning, that the vessel had been forbidden to enter the port with a fugitive slave on board. That she must discharge her cargo, where she lay, and return with all possible despatch to Norfolk. A boat was provided to carry us up; and I remarked to the captain, that there was "great ado, about a helpless child." He replied, "The laws must be obeyed."

As I approached the city, I could not help exclaiming, "Is this the region, this the soil of boasted freedom?" Here, where the child is treated like a felon, manacled, anchored from the shore, to be sent back to slavery and the lash, deprived of the fostering care, which even the brute is allowed to exercise towards its young? Here the slender boy seeks the protection of a father—name, dear to helplessness! Does humanity aid him in the search? No, humanity is circumscribed in her operations by laws which consign one portion of freedom's sons and daughters to the service, the control, and the brutality, of the other. Humanity looks on them and weeps. Further she cannot do. "*The laws must be obeyed.*"

And now, since years have passed, where is that boy? Does he still live in hopeless bondage?—Are other scars added to those imprinted on his infant skin? When I saw him, he appeared innocent as a child of freedom. He felt, and suffered, as a child of free parents would feel and suffer. His sorrows were touching, as the sorrows of a white child would have been. Alas! poor youth, from me thy fate is hidden. If living, thou art still young; but were thy days turned into pages,—*what a volume to meet the human eye!* S. E. S.

LIFE OF THOMAS CARLYLE.

A late English publication contains the following interesting sketch of the early life of Carlyle, celebrated for the originality and power of his writings:

"Carlyle is a borderer. The village of Ecclefechan, in Annandale, has the honor of giving him birth. From our admiration of the genius of Carlyle, we lately made a pilgrimage to his native village, and learned a few particulars of his early history. His father, who was a creditable yeoman, in comfortable circumstances, was a man of strong and original mind, of very superior intelligence, for his opportunities and station in society; and much respected for his moral worth, and strict, though somewhat awkward honesty.

By the villagers he seems to have been regarded as quite an oracle; and they still relate many instances of his striking original observations, and rich sarcastic wit. His mother, who is still living, and can enjoy, with a parent's pride and pleasure, the celebrity of her distinguished son, is also a very superior, sensible, and pious woman. To this excellent mother he owes much, for the pains and care with which she imbued his youthful mind with the principles of religion, and that love of truth and virtue which characterize his writings; and her solicitude, we were informed, is well repaid by the more than filial affection of her son, who venerates her with a devotion approaching to idolatry.

From school he was in due time sent to college, where he found a wider field for the exercise of his powers, and more opportunities of justly estimating them by a comparison with those of others. As a student, he was highly distinguished; and though seldom or never seen at his books, was always thoroughly master of the subjects treated of in his classes. In mathematics, especially, he greatly excelled; and when very young, obtained the notice and friendship of Sir John Leslie, who, in his edition of Euclid's elements, makes honorable mention of Mr. Carlyle, as his 'ingenious young friend.' He afterwards entered the Divinity Hall, and delivered at least one discourse in presence of the professor and students of theology, which was much applauded. His views, however, with regard to a profession, having undergone a strange change, he devoted himself for a time to the study of law, which not being altogether to his taste, he afterwards relinquished, and was for some time engaged as a teacher of mathematics, before entering on his career of authorship. Among the most distinguished of his fellow-students, was the Rev. Edward Irving."

A COMICAL BAROMETER.

Gispen, a celebrated optician in Paris, has devised a new and curious kind of barometer, which is exciting much attention. It consists of a representation of a rural scene, in which two lovers are walking. The lady carries a parasol, and the gentleman an umbrella. In fine weather, the parasol is opened and raised, while the umbrella hangs in the hands of the gentleman. At the approach of rain, the parasol is shut and lowered, while the umbrella is opened, and raised over the couple. The affair costs 40 francs, and sells very rapidly. From England, especially, the demand is very great.

BEAUTIFUL.—A deaf and dumb person being asked what was his idea of forgiveness, took the pencil, and wrote—"It is the odor which flowers yield when trampled upon."

FOR HOUSEKEEPERS AND FARMERS.

Eggs.—To clean these, so as to have them free from stains, nice and white for the table, dip a piece of flannel, or rough cloth, in vinegar, and wipe off any soil that may be upon them.

How to keep Eggs.—Take a keg, with the bottom larger than the top, put a layer of coarse salt, if you can get it—it is the purest, generally—half an inch thick upon the bottom; set up your eggs on the small end, close together, and cover them half an inch thick; thus filling your cask alternately with salt and eggs, till near the top. Put over the top a thick, close-made cloth, and pour melted lard over it; then set your eggs away, where they will not freeze, and they will keep, for any length of time you desire.

To Increase the Quantity of Cream.—While the milking of your cows is going on, let your pans be placed in a kettle of boiling water. Strain the milk into the pans taken hot from the kettle, and cover the same with another of the hot pans. Proceed, in like manner, with the whole mess of milk, and you will find that you will have double the quantity of good, rich cream, and get double the quantity of sweet butter.

Bleeding at the Nose.—The following simple means for arresting epistaxis, or bleeding at the nose, may be worthy of a trial, coming as it does, from a scientific quarter: "*By Dr. Nigrier, of Angiers.*—This consists in nothing more than closing with the opposite hand the nostril from which the blood flows, while the arm of the same side is raised perpendicularly above the head. In every instance in which he has had recourse to this means, during the past three years, M. Nigrier has always found that it suspended the hemorrage.

Bees.—Hives should be looked into at this season, and all the litter and filth which has accumulated on the platform, should be brushed away.—Bees often starve after this time of year; and if the hive feels very light, it is prudent to feed them. Cheap honey, such as may be had for six cents per pound, will answer for them.

Salt should be kept constantly on the platform, under the bees. They are fond of the article, and it is fatal to worms. Catmint herbs are agreeable to bees, and some of them should be planted near the hives.

Houses built to cover the hives, are a great nuisance. They afford a shelter to the bee moth, and it is not easy to destroy it, when we have no ready access to the back of the hive.

Each hive should be set on a firm post, four feet high. This should be so sheltered by some tree, that the shade may cover the hive from 10 in the forenoon, to 3 in the afternoon. The post may be sawed off square, and a board twelve inches square must be nailed on to it firmly. This will form the platform of the hive.

Cut no notch or door in the hive, for the bees to enter, but raise your hive one-third of an inch high, by means of smooth chips of that thickness, that the bees may have access on all sides. If you raise the hive higher, the bees are forced to go to the corner posts to climb up, every time they go in. If you set the hive down closer, they cannot enter.

It is well to visit your bees often in the summer. If you come daily, and behave civilly, they will consider you a friend, and you may cant up the hives with great ease, without running the risk of being stung. You must not take a stranger with you.

You will often find the moth worm crawling about the platform. He grows to an inch in length, where he can get a good living. Destroy every one you see, and let there be no crevices for them to hide in, or for the miller to lay her eggs. Every board should be smooth and sound outside.

Millers will be fluttering about the hives by the first of July, if not sooner. These lay their eggs in, or near the hive, when they dare to; and these are the parents of the bee moth—the great destroyer of the bee. If you can induce these millers to fly into a blaze which you may kindle near the hives in the evening, you will do well. We have heard that a dish of whey, set near the hive, will attract the miller, and cause her to drown herself in it. This scheme is easily put in practice; and we hope our friends will try it.

We have made it our own practice to visit our bees every morning, and to cant up the hives to examine them. They would not let a stranger do it. We used to weigh some of our hives daily. One of middling size, in June, gained three pounds per day, for seven days in succession.—*Massachusetts Ploughman.*

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job. xvii. 8.*

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

REMOVAL.

LYDIA WHITE has removed from 219 North Second street, to the Northwest corner of Fifth and Cherry streets, where she will continue to keep a general assortment of groceries, the product of free-labor, wholesale and retail.

Also, the dry goods manufactured by the American Free Produce Association.

Just received, fifty barrels prime Laguira sugar.

Philadelphia, Second month 2d, 1843.

FREE LABOR DRY GOODS,

At Reduced Prices.

BROAD and bleached muslins, 4-4 and 5-4 wide; Manchester ginghams, superior quality; apron and furniture checks, colored muslins, 3-4 and 4-4 wide; pantaloon stripe, bed-ticking, knitting cotton, lamp wick, cotton yarn and linen thread, white and black wadding, cotton laps, calicoes, assorted paterns; cotton stockings.

PLAIN GOODS FOR FRIENDS.

Small stripe seersucker, at 25 cents per yard; drab and white silk Barcelona shawls; drab and white silk cashmere shawls, all sizes; drab merino and cashmere shawls, all sizes; mouslin de laines, figured and plain; drab spun silk hose, with a great variety of linen goods.

The above goods will be sold at prices much lower than heretofore. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 5th, mo. 4th 1843. 6m.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

FREE PRODUCE ICE-CREAM,

From the Country.

THE Subscriber has commenced to supply the people of Philadelphia, *daily*, (4th & 7th days excepted,) with the abovenamed article. He may be found, at 1 o'clock, P. M. and onward, at stall No. 73, in the Market-house, opposite the "Farmers' Inn," Market street, between Sixth and Seventh. His ices may be relied on as made of pure cream from the springhouse, and the best of free sugar. His price is 50 cents per quart; and for smaller quantities in proportion. CHAS. S. SLEEPER.

Ridley, Delaware co. June 1, 1843.—3t.

Popular English Periodicals,

Republished in New-York

LONDON, QUARTERLY, EDINBURGH, FOREIGN AND WESTMINSTER REVIEWS:

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AND

THE LONDON CHRISTIAN OBSERVER.

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TERMS.—The numbers of each work are issued separately, and are printed with good type on a large octavo page, and on paper of a superior quality